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CONTENTS

	PAGE
CHRONICLE	49-52
TOPICS OF INTEREST	
Anglicans and Unity—Fidelis Kent Stone—A Plan for Advertising Catholicism—Missions in India—The National Council of Catholic Men..	53-60
COMMUNICATIONS	60-61
EDITORIALS	
Prohibition, Liberty and the Mass—The Stephenson Case—Oh, Oh and Oh Again!—Waiting for the Explosion—Church Report on Denver Strike..	62-64
LITERATURE	
Burton, the Apostle of Melancholy—Love's Gifts—Reviews—Books and Authors.....	65-68
EDUCATION	
Public Schools in the Philippines.....	69
SOCIOLOGY	
The Black Vice.....	70-71
NOTE AND COMMENT.....	71-72

Chronicle

Home News.—Two important results were accomplished at the conference of carriers and employes called by the Labor Board at Chicago on October 26: the unions countermanded the order which had been issued for the strike; and the Board framed an important decision according to which any organization of railroad employes that takes action tending to provoke a strike will forfeit its right and the rights of its members in all existing contracts and lose all benefits accorded by the Transportation act.

After a stormy session, the "Big Five" transportation unions, on October 28, issued a lengthy resolution which concluded as follows:

Resolved, That we, the Executive Committees and General Chairmen representing the organizations named herein, are sincerely of the opinion that the memorandum announcing the policy of the Board, and the pledges of the railway executives, made to the Board, constitute an acceptable basis of settlement, justifying the calling off of the strikes, which were authorized by a vote of members of our organizations.

And we hereby call off such strikes, having confidence that good results will follow the adoption of the memorandum by the Labor Board and the pledges of the railway executives made to the Board at public hearing on October 26; and, further, to afford

an opportunity for reduction of freight and passenger rates to correspond with existing reductions in wages, to determine what effect such reductions in freight and passenger rates will have upon the cost of living.

Two factors influenced the labor leaders in reaching their decision to annul the strike order. They believed that the rights of the employes would be sufficiently protected for the present, and they understood that the strike would be regarded as an attack on the people and the Government, and not on the railroads.

They were reassured against their fears for the immediate reduction of wages and changes in working conditions by the announcement of the Labor Board that the question of wage reductions would not come before the Board until the matter of rules and working conditions has been satisfactorily settled. Since the former question will occupy many months, it follows that the matter of wage reduction has been indefinitely postponed. They were further reassured by the announcement of the railroad employers that no changes either in wages or working conditions would be put into effect unless they had received the approval of the Labor Board. This statement, in the opinion of the labor leaders, carried with it the implication that such changes as had already been made by the employers on their own authority and without legal sanction would be canceled.

The decision of the labor leaders was also influenced, no doubt, by the attitude taken by the Attorney General. Legal action, it is said, was planned against the representatives of the brotherhoods, in the event of their calling a strike, in the form both of injunctions against the interruption of interstate commerce and the prosecution of the leaders on the charge of conspiracy to paralyze transportation. The basis of the contemplated legal action was specific statutes dealing with conspiracy and especially the decision handed down in the Debs case in connection with the railroad strike of 1894, by the Supreme Court of the United States. The Supreme Court concludes as follows:

We have given to this case the most careful and anxious attention, for we realize it touches closely questions of supreme importance to the people of this country. Summing up our conclusions, we hold that the Government of the United States is one having jurisdiction over every foot of soil within its territory and acting directly upon each citizen; that while it is a Government of enumerated powers, it has within the limits of those powers all the attributes of sovereignty; that to it is committed power over interstate commerce and the transmission of the mail; that the powers thus conferred upon the national Government are not dormant, but have been assumed and put into practical exercise by the

legislation of Congress; that in the exercise of those powers it is competent for the nation to remove all obstructions upon highways, natural or artificial, to the passage of interstate commerce or the carrying of the mail; that while it may be competent for the Government (through the executive branches in the use of the entire executive power of the nation) to forcibly remove all such obstructions, it is equally within its competency to appeal to the civil courts for an inquiry and determination as to the existence and character of any alleged obstructions which are found to exist and threaten to occur, to invoke the powers of those courts to remove or restrain such obstructions; that the jurisdiction of courts to interfere in such matters by injunction is one recognized from ancient times and by indubitable authority.

After the strike order had been rescinded, the Labor Board published, on October 29, a decision, in which it congratulated the public on the fact that a great disaster had been averted, and learning its lesson from the dispute, framed rules bearing on some of the points involved, with the purpose of removing all ground for future misunderstanding. The important part of the text is as follows:

(1) When any change of wages, contracts or rules, previously in effect, are contemplated or proposed by either party, conference must be had as directed by the Transportation act and by rules or decision of procedure promulgated by the Board, and where agreements are not reached the dispute must be brought before this Board, and no action taken or change made until authorized by the Board.

(2) The ordering of the authorizing of the strike by the organization of employees of parties hereto was a violation of Decision No. 417 of this Board, but said strike order having been withdrawn it is not now necessary for the Board to take any further steps in the matter. The Board now desires to point out that such overt acts by either party, tending to and threatening a tie-up of transportation lines, the peaceful uninterrupted operation of which are so absolutely necessary to the peace, prosperity, and safety of the entire people, are in themselves, even when they do not culminate in a stoppage of traffic, a cause and source of great injury and damage.

The Board further points out for the consideration of employees interested that when such action does result in a strike the organization so acting has forfeited its rights and the rights of its members in and to the provisions and benefits of all contracts theretofore existing, and the employees so striking have voluntarily removed themselves from the classes entitled to appeal to this Board for relief and protection.

Austria.—The finances of the Government are in an even worse condition than formerly, writes W. F. Upson, representative of the United States Department of Commerce, from Vienna, under date of October 9. The reason given is that in addition to the greatly increased salaries and wages the Government must supply food to the extent of about 500,000,000 crowns per week. Supplies are inadequate and prices in both domestic and imported goods are soaring. Foreign currency, food and clothing are being hoarded, it is said, owing to the symptoms of a panic, and industry is almost paralyzed on account of the fact that there is no sure basis for any price calculation. In about one month, from September 27 to August 31, Mr. Upson adds in his account which appears in the United States Department of Commerce,

Commerce Reports, the note circulation was augmented by 5,000,000,000 crowns, reaching a total of 67,000,000,000 crowns. The following examples will indicate the rising cost of foodstuffs. At the beginning of July one ton of American wheat cost 54,000 crowns at Vienna, while at the end of September the cost was 130,000 crowns. The rise in flour prices during this same period was from 79,000 to 190,000 crowns. One month's total supply of breadstuffs cost in July 2,600,000,000, whereas at the beginning of October the price had risen to 8,000,000,000 crowns. On account, however, of the scarcity of fodder great quantities of livestock were slaughtered so that the price of domestic beef fell in consequence to one-third that of frozen beef, which is largely exported from America.

More favorable signs are the success of the Sample Fair, at which 4,500 exhibitors participated, and which many foreign as well as domestic buyers attended. The total sales are estimated at 25,000,000,000 crowns. Representative manufacturing company stocks and the stocks of several banks have risen very considerably. It is more than regrettable that it is the United States that should have failed to agree with the other Powers to a deferment of claims for a reasonable period, which would have greatly helped the financial situation. The debt of Austria to the United States is in the form of obligations to the United States Grain Corporation, incurred for foodstuffs. The entire program drawn up at Brussels in the fall of 1920 to relieve Austria was delayed month after month owing to the failure of the United States to act in this matter of life and death for a suffering nation.

Czechoslovakia.—Three more Bishops have been elected by the national sect in addition to Pavlik. Needless to say they have as little Christian faith as the latter, but on September 1 the Cabinet recognized the sect as a religious denomination, constituted in accordance with the laws of the Republic. Pavlik, who is unmarried, went to Belgrade in Serbia, where he received the monastic benediction as "monk Gorazd," and a few days later, September 25, was consecrated Bishop of Moravia in the Orthodox cathedral by the Orthodox Patriarch Dimitrij and several metropolitans. After his consecration he pronounced a discourse in which he declared that he intended to follow in the way pointed out by Sts. Cyril and Methodius and by John Huss—a strange combination of Catholic Saints and a most un-Catholic heretic. The Czechoslovakian Church is to be autonomous, but in sisterly relations with the Serbian Church.

Whilst the first Bishop was being consecrated in Belgrade the members of the new sect's "Council of Elders" and of the "Episcopal Curia" were regaling themselves at home with public recriminations against one another. Farsky, the "Bishop Elect" of Prague, is being vehemently opposed by the more influential part of his flock.

In the meantime Catholic influence is steadily gaining. While in the first National Government the Popular party had but one minister without portfolio, it now has two real ministers, one appointed as Minister of Justice and the other for the Department of Railways.

France.—The Viscount d' Avenel, after a thorough investigation of religious conditions in seventy-six dioceses, published an interesting report of his labors in the scholarly

*Improved
Religious
Conditions*

and authoritative *Revue des Deux Mondes*. While a few reservations must be made to some of the findings,

they are generally accepted to be correct. They are on the whole encouraging and consoling. The survey taken by the writer of the article in the Paris review, deals in a special manner with the period since the formal separation of Church and State. The general conclusion reached for those fifteen years, is, that not only has France not become de-Christianized, but that it has made noticeable religious progress. In the separation of Church and State the anti-clericals thought that they found a means of weakening the influence of the clergy. A priesthood deprived of the financial support and the supposed glamor of the influence of the State, they imagined, would soon lose caste with the people. They were mistaken. A help in some matters, State support and influence were in others a serious handicap. Through separation from the State, the Church won a greater degree of liberty. Its priests were brought into closer contact with the people. The admirable examples of abnegation, of poverty and distress nobly borne by the entire clergy of France, won the hearts of Frenchmen, who know what devotion and loyalty to a cause mean. Then, the parish life became better organized, parish works were vitalized by a spirit of still greater zeal. That zeal, it is true, had never been wanting on the part of a generous clergy, although many causes had contributed to prevent its full fruitage. The patriotic conduct of the clergy throughout the war, especially of the army chaplains and the thousands of soldier priests in actual service at the front, showed the nation of what heroic mettle their pastors were made, and greatly helped to remove the unjust prejudices against them, still lingering in many minds. In many places the priests, especially those who work in country districts, suffer under the greatest privations. Their ranks have been thinned by the war and whole districts have no pastor. In spite of all these drawbacks, they are doing splendid work for the good of souls.

The general conclusion of M. d' Avenel is that for France as a whole—Paris and the Departments of Alsace and Lorraine excepted—out of a population of 34,000,000, at least 10,000,000 are practical Catholics; from 16,000,000, to 17,000,000 fulfil in part the duties imposed upon them by the Church, and 7,000,000 to 8,000,000, among whom is a small group, openly hostile, live in indifference to religion of any kind, and although baptized, are Christian in name only. To this part of the report the writer in the

Revue des Deux Mondes, it might be added, that there is a numerous and distinguished group of Catholic leaders in the army and navy, in the Senate and Chamber, in science and art, in the Academy and the French Institute, in the learned professions, in literature and the press, who are everywhere looked upon as the intellectual élite of the country, and whose thoroughly Catholic lives add still greater luster to their accomplishments in their respective fields.

Further light is thrown upon this interesting subject by an article in the *Revue Hebdomadaire*, on the French peasant, by M. Edmond Jaloux. In speaking of the count-

*The Real
French
Peasant*

less novels by his countrymen that depict, or pretend to depict, the lives of the French peasant, the writer deplores

the attitude taken by so many of them, who represent the toiler in the fields as deprived of anything like a sense of moral values, without ideals or nobility of thought or sentiment. Formerly, says M. Jaloux, such a picture may have been accepted as true to life, and readers may have concluded that the peasants of France were as degraded as they were painted. But, he adds, the war showed what the peasant really was, full of noble sentiments, witty and imaginative. The *Nouvelles Religieuses* indorses this vindication of the French peasant, a vindication which indeed was scarcely needed.

Germany.—A careful statement of the industrial conditions in Germany is made by the special committee appointed by the United States Chamber of Commerce to

*The Industrial
Situation*

study conditions in Continental Europe, and consisting exclusively of men prominent in American business

life. Their report is published in an extra edition of the *Nation's Business*. German industries, they tell us, are at present working on a basis of about one-half capacity. Some are working one hundred per cent or more, but the general average is reduced by the number whose operations are impeded. While there is considerable unemployment, it is not such as to constitute a menace.

The number of men out of work seems small compared with the United States and England, but this is accounted for by the fact that in many industries there is a scheme of part-time employment and a share system is enforced. In some lines the number of excess employes is very large. To handle greatly reduced traffic, the railways which are operated by the Government carry three and one-half times the number of employes used before the war. In other government services the ratio is reported as four to one compared with the prewar period. The explanation made for this condition is, that most of the men are demobilized soldiers and that if they were not employed in some way they would have to be maintained in idleness by the Government.

The wages of German workers measured in dollars are very low. It is a great mistake, however, from the domestic standpoint, to consider wages in any European country with depreciated currency, except on the basis of its own money.

The wages paid German workers, even on the paper basis, are very much lower than those enjoyed before

the war, but they are said to be sufficient to give the men a fair standard of living. Since they are able to procure at least a reasonable amount of food they are fairly well satisfied, and indeed consider themselves fortunate in as far as their condition is so very much better than that of the middle classes, salaried employes and those dependent upon pensions or an income from savings or inheritance.

Rome.—The Pontifical Institute organized by the Holy Father for the evangelization and ultimate reunion with Rome of the Eastern Churches has just finished its third year. The Institute may be said to have been one of the beneficial, if unexpected, results of the World War. In the midst of the disasters overwhelming the entire world, Benedict XV realized the special dangers to which the Christians in the East would be exposed. He therefore made every effort to bring back into the true fold the members of the schismatic bodies scattered throughout Turkey, Russia, Greece, Syria, Palestine, Armenia, Egypt and Ethiopia. To this pastoral zeal of the Pope, writes *Les Nouvelles Religieuses* of Paris, the Pontifical Institute for the Reunion of the Eastern Churches owes its foundation.

In this Institute are educated young missionaries belonging to the Latin rite as well as those who belong to Oriental Churches in communion with Rome. They are trained in such a way as to fit them for contact with the members of the schismatic Churches of the East, no matter what the learning or social conditions of the latter. Hence in the various courses followed in the Pontifical Institute special attention is paid to those doctrinal questions on which the separated and schismatic Churches do not agree with Rome. The points of difference are exposed with the fullest detail, freedom and impartiality. Schismatics themselves are allowed to follow the lectures and thus be convinced that full justice is being done to their side of the question. The teaching is done by the most competent professors Rome could summon for that purpose. Each one is a specialist in his own department. Public lectures are also given, many of them by Bishops and Patriarchs of Eastern Churches, thoroughly conversant with the history of the East, the temper and the views of their countrymen. Connected with the Institute, there is a library especially devoted to books, some of them extremely rare, dealing with the complicated theological systems which the heresies and schisms of the East so cunningly built up against the dogmatic teaching of the Catholic Church. To the erection and development of the library, the Holy Father generously contributed his financial aid. His example found a worthy imitator in the Rt. Rev. Monsignor Tiberghien. The Pope was not satisfied with the financial aid he gave to the work, he commissioned the officials of the Vatican Library to do all in their power to add from their own well-nigh inexhaustible stock to the literary treasures of the new Institute.

In the "Oriental Institute" there are seven chairs, those of orthodox theology, historical theology, patrology, canon law, history of the East, Eastern archeology, and history of Byzantine literature. There are also chairs of Greek, Russian and Ethiopian. Should there be any call for them, it is the intention of the directors of the new Institute to establish chairs of Syriac, Arabic and Armenian. Last year, the Institute had forty-two pupils.

The *Bulletin Catholique de Pologne*, quoted by the *Nouvelles Religieuses*, of Paris, informs its readers that it was misled by the *Glos Narodu*, a Catholic journal of Cracow, into a misstatement which reflected on the honor and sincerity of Cardinal Gasparri, Secretary of State to the Holy Father. The statement of the *Glos Narodu* which led the *Bulletin Catholique de Pologne* into error was the insertion of an answer said to have been given by M. Kowalski, former Polish Minister at the Vatican, to Count S——. In this answer, M. Kowalski attributed the Holy Father's lack of information on the Ukrainian atrocities to the desire expressed to him by the Cardinal Secretary of State, that the Polish Minister should not pain the heart of the Pontiff by the recital of these occurrences. But the *Glos Narodu*, continues the *Bulletin Catholique de Pologne*, now puts things in their true light.

The *Glos Narodu* states, therefore, that the information it gave to the public, and whose source (Count Starzynski) seemed altogether trustworthy, implicated the Holy Father, Cardinal Gasparri, Minister Kowalski and Count Starzynski himself. But, continues the *Glos Narodu*, Cardinal Gasparri denies absolutely that he ever asked M. Kowalski to keep silence on the question of Ukrainian atrocities, or that he had done so with the intention that the Holy Father should be spared the pain of the tragic recital. The news given in the *Glos Narodu*, and which came to the notice of the Cardinal through the *Bulletin Catholique de Pologne*, is described by the Cardinal as absolutely without foundation as to fact, and ridiculous as to the intentions attributed to him.

In printing this denial of the Papal Secretary of State, the *Glos Narodu* adds that it can but express its liveliest satisfaction at the realization that the statement made was absolutely false. "The Cardinal's declaration," the *Glos Narodu* comments, "derives a still greater importance from the fact that it does away with certain arguments which might weaken the cordial relations, which now exist, and which must be maintained, between Poland and the Holy See." This Polish paper adds that the Polish legation at the Vatican issued a bulletin absolutely denying that M. Kowalski had anything to do with the matter, and declaring that it was Count Starzynski's duty to explain the unfortunate misunderstanding. The *Glos Narodu* concludes with the expression of its sincerest regret for having unintentionally wronged the Cardinal Secretary of State.

Anglicans and Unity

FLOYD KEELER

THE first requisite for peace and friendship is a desire on the part of men to understand each other, for without such a basis, no solid achievement in the direction of unity can be had. It should, naturally, be possible to take it for granted that Christians would have that desire, for if they are trying to follow their Master, who "knew what was in man," they will also seek to know the things which are agitating the minds of their brethren. And particularly is this necessary in these days when through unfortunate events in past centuries for which we are but slightly, if at all responsible, we have inherited prejudices which we would fain cast aside.

The vituperations of the pamphleteers of a century ago, as well as the coarse lampoons of earlier centuries are felt to be out of place in this era, and although the political world has just emerged from the most colossal war in history, men feel that an eirenic method is certainly the only proper one in religious matters and are beginning to feel that the "peace on earth" which the angels came to announce, but which seems as yet so strangely delayed, is a most desirable condition. Unity among the believers in Christ is recognized as a *sine qua non* to peace in Church or State, and the longing for it is very evident. To a Catholic the fact of unity is fundamental, and he ardently longs to see all those "other sheep" enclosed in the "one fold," accepting in full the loving care of the "one Shepherd," hence every effort which is made to clear the ground for such a return should be welcomed by him, studied and analyzed in order that he may gain from it the point of view of his separate friends, and thus meet them, if possible, at least halfway in their endeavors. It is therefore with sincere and unfeigned joy that we welcome a recent editorial in the *Living Church* which addresses itself to the task of outlining what "the inner genius of Anglicanism really is."

To essay such an undertaking was not altogether easy, for Anglicanism is not readily articulate as a whole, and when one professes to speak for it, his voice is too frequently drowned by a multitude of his fellow-Anglicans who disclaim his right to speak for them, or when he has spoken, refuse to accept his dictum as representing their own conception of their common religion. But bearing in mind these limitations we gladly welcome the contribution which the *Living Church* has to make, for it has the best right to speak of any who profess to be able to do so. It starts out with the statement that

In these days when the desire of all men for unity seems of a peculiarly poignant and sharp character, when in the welter of divided Christendom many thousands bewail our

divisions and clamor for healing the breaches in the Body of Christ and recalling His separated members, it is well to see in what character our Mother Church, the Anglican branch of the Catholic Church, appears in this stress and agony.

And the editor quotes approvingly some words of the late Father Tyrrell whose unhappy career does not make him a reliable spokesman for any Christian body, to the effect that "*it is impossible not to think and hope that Providence may have destined the Church of England to bridge over the hitherto impassable gulf that sunders Protestant from Catholic Christianity.*" Could it do so, its service would indeed be invaluable, but can it do so? To do such a thing one must be able not only to have, as the editor avers Anglicanism has, a "sympathetic reaction" to "*the immobile serenity and colossal cogency of Rome's claims on the one side, and the strenuous appeal and one-sided persuasiveness of Protestant liberalism on the other,*" but it must also have a very positive and definite program of action; something which is superior to that which can be offered on either side; something which stands every test and which can prove itself under stress.

In the excerpts we have quoted we note the claim of Anglicanism to be a "branch of the Catholic Church," which claim, if it means anything at all, means that it claims to be in some way the Church of our Lord's foundation, and to have received a Divine commission from Him for its life and works. To be in any wise a part, a "branch," if this term is preferable, of the Catholic Church any Christian body must be conscious of its oneness with the parent stem and must be able to make good the claim we have asserted above. Does Anglicanism do this? We shall let the *Living Church* speak for itself. We quote the passage *in extenso* lest we be accused of garbling the sense.

Serene immobility belongs only to the Church which has found and attained its ideals, and that ideal is perforce limited and bounded by the very fact that, in this day of a divided and disunited Christendom, such attainment can be regarded as having been made. The answer of the Anglican Church is an humbler answer: she strives to attain, she seeks the answer, she follows the guidance of the Holy Spirit, she does not claim that she can descry in every detail the outline of the United Church of Christ. But for us, living here and now, when men agonize as never before to fulfil our Lord's prayer "that all may be one," we may look with high courage and deep confidence to that branch of the Church to which we belong. She claims to no perfection of plan, while millions of Christians are divided. She presents no panacea while, in the very circumstances of the anomaly of a divided Christendom, no one method can be discerned to bring about unity. She may not forfeit her Catholic heritage

and the contact it establishes, by a wrongly directed sympathy of her heart, for Protestantism. She may not surrender her witness to non-Papal Catholicism, by withholding sympathy, understanding, and fellowship from our Protestant brethren. If the state of Christianity is anomalous, so is her position, for she feels, labors, and yearns for all. If the ideal be yet to be realized, she shows us the way: the Church which strives and labors to bring into being something greater than she has realized in herself; the Church which has not yet attained but presses forward; the Church which is not yet a complete circle in doctrine, discipline, design, and development, but "an arc of a wider circle"—suggesting, inspiring, evoking passionate loyalty and enthusiasm, suffering and causing pain, yet promising only that in her God's will may be done, to the realization of our Blessed Lord's Prayer "that all may be done."

On this then, rests Anglicanism's claim to be the unifier, the healer of the breach, the means of fulfilling our Lord's high-priestly prayer. Let us analyze. We accept the statement that "serene immobility belongs only to the Church which has found and attained its ideals" and also that "that ideal is perforce limited." It most assuredly is, for our blessed Lord Himself limited it, and His Church finds and attains its ideals in Him and the limitations which He set. Nor does the fact of a "divided and disunited Christendom" affect the essential unity of the true Church one whit. "It must needs be that divisions come."

Call it "an humbler answer," if you will, to confess that "she claims no perfection of plan," but we must needs feel that there is something lacking in the logic which would claim that a "Church which is not yet a complete circle in doctrine" can be a safe guide to present "the faith which was once for all delivered to the Saints" or that "she shows us the way" out of our present unhappy divisions. To say that "the ideal is yet to be realized" is to say that our Lord failed in His foundation of the Church, that unity is not one of the notes whereby we are to distinguish the true Church from counterfeits of it, but that it is something for which we must strive and agonize until it be brought to pass. In other words it is something most desirable but it is an improvement on Christ's plan, and not an original part of it. This would be amusing were it not on the verge of blasphemy.

It was this fundamental error regarding unity which bore upon me, as I too, was "striving to attain," seeking an answer and following as best I could, the light of the Holy Spirit. And thanks be to God, He gave me that light to see the falseness and blindness of the position that Anglicanism occupies. The *Living Church* confesses:

There is something larger and greater blindly and indistinctly moving in the Anglican Church, so great and so wonderful that it eludes our grasp, slips away from the ready and constant attempt at definition, and yet evokes a mystical and self abnegatory loyalty, which defies logic and transcends our limited reasonings.

Is not this condition in itself an indictment of its claims to be the real guide of one's soul, the anchor of one's hope, the reliance of one's faith? How can a Church which is

"blindly and indistinctly" setting forth even the truth, present "to all men. . . . a greater and wider Catholicism than that of Rome," even supposing there were such a thing? We are framing no indictment of the Anglican Church or its power to serve, the editor of the *Living Church* does that. His remarks are so true, they lead so irrefutably to the conclusion that his Church is but a blind leader of the blind, that his words are almost those of an unwilling prophet. We welcome them as a contribution to the cause, for they clear the ground a great deal and dispose more effectually than any words of mine could do, of the Anglican claim either to be the Church or to lead men to it, through an acceptance of its conditions. We Catholics shall continue to pray that those who have such longings as the editor has expressed may be granted the gift of faith, and be enabled to realize where it is alone that all the notes of the Church are found already existing.

Fidelis Kent Stone

HERBERT McDEVITT, C.P.

FATHER FIDELIS KENT STONE, C.P., is dead. His eventful life covering eighty-one years came peacefully to an end on Friday, October 14.

He was born in Boston, Massachusetts, November 10, 1840. His father, the Rev. Dr. John S. Stone, was a prominent clergyman of the Protestant Episcopal Church and for some time dean of the faculty of Harvard College. His mother was a daughter of Chancellor Kent, the celebrated author of "Commentaries on Law." The boy was named in honor of his illustrious ancestor and was familiarly known as Kent Stone. He was graduated from Harvard College in the class of 1861, and then went to the University of Göttingen, Germany. Besides his passion for study, Kent Stone was noted for his love of adventure and athletic sports. During his stay in Europe he usually spent his vacations making special explorations in the Alps, where on one occasion he nearly lost his life. He was the first American elected to the English Alpine Club. When the Civil War began, he hastened back to Boston and enlisted as a private in one of the Massachusetts regiments. He was soon promoted to the rank of captain. He took active part in the battle of Gettysburg, and received injuries from which he suffered for the rest of his life. His brother was killed in the same battle. After six months' further service, his injuries obliged him to resign and return home.

After retiring from the army, he married Cornelia Fay of Brookline, Massachusetts, and two children were born of their marriage. He again took up his studies for the ministry and received the degree of Doctor of Divinity. In 1863 he became professor of Latin at Kenyon College, Gambier, Ohio. He possessed an exceptional knowledge of the Latin classics, and could repeat from memory many of the finest passages of the Latin authors.

In a similar way he perfected himself in French, Italian, German, and Spanish. After teaching Latin four years, he was made professor of mathematics, and then was chosen president of the college. His brilliant work attracted much attention, so that in 1868 he was made president of Hobart College at Geneva, New York.

He had been deeply interested in religious studies, and finally decided that he would become a Catholic. This step caused quite a sensation at the time. Apparently what induced him to become a Catholic was the invitation sent out by the great Pius IX, on the occasion of the convocation of the Vatican Council, in which the Pope implored all Christians to return to the unity of faith and to the bosom of the great Mother of all the Faithful, the Holy Roman Catholic Church. Becoming a Catholic meant for him sundering many a fond tie, and changed many an old friend into a bitter enemy. Even his own father for a long time could not forgive him for what he considered his rash and foolish conduct. He was received into the Church by a Jesuit Father at Fordham College, New York. After the death of his wife, his two daughters were placed in the academy of the Sisters of Mercy at Manchester, New Hampshire. When Kent Stone decided to study for the priesthood, both girls were adopted by Mr. Michael J. O'Connor of San Francisco, California.

After his reception into the Church, his great ambition was to become a member of the Congregation of the Passion, founded by St. Paul of the Cross, whose rule of life is one of the severest in the Catholic Church. As his health was not very robust at the time, he was advised rather to try the Paulist Community founded by Father Hecker. He accepted the advice, and after going through a course of theological studies under the direction of Father Hewit, C.S.P., he was ordained priest in St. Patrick's Cathedral, New York, by his Eminence, Cardinal McCloskey, December 21, 1872.

As a Paulist Father, he wrote his famous book, "The Invitation Heeded." This work has gone through numerous editions and has been translated into several languages. The style and matter of the book are worthy of Cardinal Newman, and it has been the means of bringing many converts to the Church. After many years the book was revised by the author himself and published by the Ave Maria Press, Notre Dame, Indiana, under the title, "An Awakening and What Followed."

Having been six years with the Paulist Fathers, his old love for the life of a Passionist returned with such force that he could not resist it. He again applied for permission to enter the Congregation of St. Paul of the Cross, and this time was received. After his year of novitiate, he was employed for some time in giving missions and retreats, and then went to Rome where he resided at the principal house of the Congregation, SS. John and Paul on the Celian Hill. Because of mastery of several languages and his exceptional ability, he was elected as assistant to the Superior General, Father Bernard Mary Sil-

vestrelli. After three years in the Eternal City, Father Fidelis was made superior of the Passionist houses in South America.

During his twelve years in South America, he proved himself a true apostle and self-sacrificing missionary. He founded a number of Passionist monasteries in the Argentine Republic, Chile, and Brazil. Under his supervision, the beautiful Church of the Holy Cross at Buenos Ayres was built, which for many years has been the center for English-speaking people in Argentina. He visited the United States in the year 1885 to solicit aid for new houses in Chile. During the cholera epidemic of January and February, 1887, he manifested heroic zeal in consoling and caring for the sick and dying. As another indication of his unwearied labors, an old record states that from the time of his arrival in South America till his departure, he traveled more than 60,000 miles, and made five different voyages through the Straits of Magellan.

When the Passionists were well established in South America, Father Fidelis returned to Rome about the year 1891. From time to time he was appointed to visit different provinces of the Congregation in the name of the Superior General. He was elected provincial consultor of the American province in 1899 and again took up his residence in the United States. He was placed in charge of the foundation in the diocese of Scranton, Pennsylvania, and acted as superior as long as the community remained at Harvey's Lake, near Wilkes-Barre. When the monastery was built at Scranton, Father Fidelis returned to the provincial house at West Hoboken, New Jersey. Having completed his term of office as provincial consultor, he was elected master of novices, which position he held for three years. In 1905 he became provincial of all the monasteries in the United States. He was instrumental in forming the Province of Holy Cross, which embraces all the Passionist houses in the Western States. He also sent some religious to found St. Gabriel's Monastery in his native city of Boston.

Father Fidelis continued as Provincial of the houses in the Eastern States until 1908. When he was asked to return to South America, he accepted the invitation and was elected Provincial of the monasteries there. He remained there seven years more and then retired to the Passionist monastery at Havana, Cuba. After a short time, he went to Corpus Christi, Texas, and here it was he spent the greater part of the closing years of his life. For the past year he has resided at the Passionist Monastery, Norwood Park, Chicago; but it was while on a visit to San Francisco that the Angel of Death came to take him to his eternal reward.

Many will remember Father Fidelis best as an eloquent preacher. While giving a mission at the Cathedral in Cincinnati, Ohio, he received word of the death of Pope Pius IX. As Father Fidelis thought he owed much to the saintly Pontiff, he delivered a discourse in honor of the great Pope that was considered by all who heard it to be

a true masterpiece. He preached at the laying of the corner stone of the Catholic University at Washington, and at the dedication of the new Cathedral at Pittsburgh. He was one of the few Catholic priests that were called upon to preach to the faculty and students of Harvard University. His tall dignified appearance, his rich orotund voice, his command of beautiful language, and the sublimity of the thoughts he expressed, stirred his hearers so that they could not forget him nor his sermon for many years of their lives. Father Fidelis was at his best and revealed an innermost affection of his heart when he preached Christ crucified, or spoke of St. Paul of the Cross, "the Saint of the Crucified Life." In the judgment of many, he preached the most eloquent discourse of his life at the golden jubilee of the arrival of the Passionists in America, which event was celebrated at the first

house of the Congregation in this country, at Pittsburgh in 1902. His Eminence, Cardinal Gibbons, and a number of the Archbishops and Bishops and prominent priests of the United States were present. Father Fidelis' sermon, the "Saint of the Crucified Life," deeply impressed all present, and was afterwards published in the *Ave Maria*.

When James Kent Stone joined the Passionists in the year 1876, he assumed the religious name of Fidelis of the Cross. We have reason to hope that when he joined the Congregation in heaven, and met St. Paul of the Cross face to face, he also had the happy lot of hearing some such sweet words as these from the Divine Master: Come, dear and faithful servant, because thou hast been faithful in the few things imposed on thee, and promised by thee, come to receive a most abundant reward in the blessed and never ending eternity of heaven.

A Plan for Advertising Catholicism

THOMAS F. COAKLEY, D.D.

FOR the first time in local history, and perhaps for the first time in the history of the United States, the doctrines of the Catholic Church are being advertised by "two native Pittsburgh Catholic business men who believe in their religion," for such is the printed note appended to the bottom of every insertion of these paid advertisements. Something of a mild sensation was caused by the modest appearance of the initial one, stating calmly that such space would henceforth be used indefinitely to call attention to the doctrines, history, teachings and practices of the Catholic Church. Not the least unusual part of the original announcement, and that which caused the most anxious apprehension among Catholics, was the fact that the advertisement expressly stated that neither the Catholic Church, nor its officials, were in any manner involved in the proceeding; in other words, it was a layman's movement entirely. The initial advertisement read:

IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. AMEN

For the greater honor and glory of God, and for the information of our fellow citizens, and without a single trace of bitterness or controversy, but with love for all, this and subsequent paid advertisements will be inserted in this space for the purpose of calling attention to some doctrines of the Catholic Church.

These advertisements are paid for by two native Pittsburgh Catholic business men. They alone are responsible for the matter, the presentation, and the selection of the newspapers. Neither the Catholic Church, nor any of its representatives are involved.

The identity of these laymen was and still is a closely guarded secret. Their faith must indeed be a vital

thing when they are spending \$8,000 to make it better known in this fashion. These laymen alone are responsible for the selection of the matter, for the manner of its presentation, and for the selection of the newspapers. Not all the daily papers of Pittsburgh are used, and this explanation of their program was an effort to make the other papers realize that no discrimination was being practised against them, so that they would not react upon the Church as a whole by declining to give publicity to Catholic Church affairs.

Within the memory of the present writer, this is the first time that any Catholic layman has publicly announced his competency to explain Catholic doctrine, although this has been done in England. There is no reason why it should not be done here, and the advertisements that have thus far been printed show that the two Catholic business men are no mean theologians, for their statement of their faith is both safe and sane. True, the doctrines explained have not dealt with any subtle points of theology. Neither is there any reason why they should do so. Hence there need be no alarm at the fact of educated Catholic gentlemen stating with confidence just what they believe and why, as there are abundant volumes at hand, in English, all with the *imprimatur*, to enable them to substantiate their views. Then, too, any men who have brains enough to invent this means of preaching the Gospel to every creature may be relied upon to have brains enough to see that the doctrines are accurately and appropriately set before the world.

The newspapers selected for the advertisements felt considerable anxiety about the matter, so much so that they at first declined to publish them. They claimed they had frequently been called to task by Catholics for their unintentional misstatements of Catholic doctrine, and they had

no desire now to insert paid advertisements which, so far as they knew, might also contain misstatements. Thereupon the newspaper editor made arrangements privately to have the advertisements passed upon by a Catholic who they felt might speak with authority on Catholic doctrine, and upon his approval the advertisements were inserted, without a change of a word, just as the two business men had presented them.

The sensation they caused was not merely within the Catholic camp but outside it as well. Here was a group of three Pittsburgh daily newspapers owned and controlled entirely by non-Catholics, inserting daily in prominent places in their papers bold-faced advertisements, three inches by six, calling attention to the principal doctrines of the Catholic Church, and teaching by this means about 1,000,000 readers every day, for the paid circulation of the three dailies is nearly 300,000. Scarcely any better means could be devised to have the doctrines of the Church presented to so many non-Catholic readers.

Not the least interesting feature of these advertisements is the fact that at the end of each one of them the name of some very distinguished Catholic is given, such as Columbus, John Barry, Thomas Lloyd.

The following sample, taken at random from a Pittsburgh paper, is given for the information of the readers of AMERICA:

A CATHOLIC REMOVES HIS HAT

When passing a Catholic church, as a mark of respect and honor to God who really and truly dwells therein, just as he, like every good American, removes his hat in respect and honor to the flag passing by.

THE FATHER OF AMERICAN SHORTHAND,
THOMAS LLOYD, WAS A CATHOLIC.

These advertisements inserted daily and paid for by two native Pittsburgh Catholic business men who believe in their religion.

The *Gazette-Times*, the *Dispatch* and the *Press* of Pittsburgh carried advertisements of this kind.

The result of this unusual procedure will be watched with interest. If the advertisements continue in their plain, straightforward, gentlemanly constructive strain, breathing good will and an honest intention to enlighten, without antagonizing our separated brethren, an immense amount of good will be accomplished. If it succeeds here, perhaps the pioneer work done in Pittsburgh by two unknown Catholic business men who believe in their religion will be followed elsewhere.

Missions in India

A. M. VERSTRAETEN, S.J.

FROM a recent issue of AMERICA we learn the remarkable progress of the missions in the Congo. Similar good tidings reach us from China and Kiang-nan. More gratifying even than all this is the fact that priestly voca-

tions are now multiplying everywhere among the native populations. The proportion of native priests to foreigners, in 1916, reached thirty-five per cent in China, thirty-six in Kiang-nan and forty-three in the Indies. All this goes to show that the Church, now as ever, can boast of the title Catholic. Everywhere she manifests her in-born tendency to extend the Kingdom of Christ.

In my former article I showed how successful, as a whole, the Catholic missions had been in India. In the table I am presenting now the reader can see at a glance the growth of the Church in the various ecclesiastical provinces of India, from 1888 to 1921.

	Catholics in 1888	Catholics in 1921	Natural Growth	Converts Per Year
Calcutta	42,860	230,334	54,646	5,324
Agra	22,528	61,776	28,723	1,001
Burma	27,345	89,853	34,864	1,666
Bombay	260,372	424,834	351,974	2,814
Madras	70,293	123,628	89,623	1,032
Pondichery ...	263,464	349,573	335,916	403
Verapoly	362,600	657,419	462,315	5,912
Ceylon	212,500	357,350	270,937	2,618

It will be noticed that the dioceses of Calcutta and Verapoly have in round numbers 5,000 conversions a year, those of Bombay and Ceylon 3,000; others from 500 to 2,000. If we now consider the growth of the Catholic population, we find that in thirty-three years Calcutta and Agra have multiplied themselves four or five times, Burma three times, Ceylon and Bombay nearly twice. Other dioceses have increased less rapidly. It may be interesting, therefore, to inquire into the probable cause of this disparity. If some dioceses have increased by leaps and bounds, it is chiefly because the hitherto practically unapproached populations there, have come to the Church *en masse*, as in the case of Chota-Nagpore in Calcutta, and of Lahore. In the best organized dioceses, such as Colombo, Madras, Verapoly, the progress in numbers continues steadily, yet the real progress can best be gaged by the extent and the flourishing condition of their Catholic institutions. If a few dioceses seem to remain stationary, this may be due to emigration or to a division of the dioceses. With the establishment of the Hierarchy several districts were divided, and it is a well-known fact that there exists a continuous fluctuation of Catholic coolies between Madras, Colombo and other places. To sum up, the Indian missions may be compared to an army in campaign. Not all regiments advance as quickly as the outposts, but the bulk of the army is steadily progressing towards the conquest of all India for Christ.

But there still remains the alleged contrast between the ancient and the present missions. Do our missions compare unfavorably with those of St. Francis Xavier and his successors as many seem to believe? Owing to the absence of reliable documents this subject is intricate. To begin with, may we not doubt the accuracy of those huge figures of conversions, collected at a time when the science of statistics and historical criticism were still in their infancy? But even granting their accuracy, we must take into ac-

count the stimulus of novelty that followed upon the new discoveries of the mission field, the assistance of a Catholic government and the absence of rival Christian denominations. On the other hand we must remember, too, the difficulty encountered today in consolidating the positions already occupied, a task which now confines to purely parochial work a great proportion of the missionary staff, then exclusively destined for labor among the pagans. But when all is said, we gladly recognize in St. Francis Xavier, the great apostle of India, a Saint who participated somehow in the miraculous gift of Pentecost that he might spread more widely the Kingdom of Christ.

At present we are on the threshold of a new era, an era of self-consciousness, self-help and self-government. The stolid East is at last on the point of moving, under the impulse of a vague sentiment of nationalism or *Swaradji*. By this is meant, in substance, that India has long enough slumbered under foreign domination; she must now awake and become herself. Under this all-powerful impulse the idea of conversion is naturally relegated to the background. In some countries, as we insinuated above, Buddhism and Hinduism are proclaimed national religions, and the Catholic Church, though international by nature, is falsely considered a foreign intruder so that anti-British becomes synonymous with anti-Catholic. Yet we may confidently look upon this movement as merely an epoch of transition. Even now reassuring signs are not wanting that, when the present ebullition subsides, the possibilities for the conversion of the Indians will be greater than ever.

The progress of education is bound to submit to a critical test the superstitions and absurdities of the ancient religions. The caste system which hitherto has been the greatest drawback to the evangelization of India, must inevitably crumble away with the new system of public elections and of local representation in the legislative councils. Already, in the first elections of Madras, the Brahmins were overwhelmingly defeated by the lower castes. Catholic missionaries, if well prepared, will probably, therefore, have an extraordinary chance for conversions at a moment when the Indian people, disgusted with their ancient errors, must either pass over to the true Faith or tumble headlong into Western scepticism and irreligion.

But should we not then adopt some of the rapid methods of Protestantism? Making full allowance for the enterprising proselytism that characterizes many of the Protestant sects, and recognizing no less the social and philanthropic works established everywhere over all of India by our separated brethren, in the shape of colleges, schools, hospitals, dispensaries, recreation centers and clubs, I nevertheless believe that in regard to the work of evangelization we need take no leaf from Protestantism. If conversion meant no more than enrolling as a Bible student and figuring as such on the register of a missionary society, the case would be otherwise. But that is hardly worth the while. Some of our missionaries have learned by experience how converts so easily made will often turn out

to be but parasites, "rice-Christians," who today belong to one denomination and tomorrow go over to another.

To convert souls has been justly defined as "the most Divine of all Divine works." Only by adapting the traditional and time-honored methods of the Church to modern conditions can we succeed in continuing on earth the Divine work inaugurated by Our Lord. The Catholic Church, it may be said, is well alive to the present situation. Our statistics prove to evidence how the establishment of the Hierarchy has already multiplied conversions for the last thirty years. Ever since that time the better organized missions, the new seminaries, the colleges and schools that have been established are yielding more splendid results. The formation of a native Indian clergy under a native Indian Hierarchy, as promised in the "All-Indian Marian Congress," will both hasten and confirm the conversion of India to the Catholic Church. But we must not forget that the work of conversions in India will continue to proceed, as elsewhere, gradually and steadily. The conversion of Europe, let us recall, took ten centuries or even more.

The National Council of Catholic Men

EDWARD J. O'REILLY

TO sum up the work of the National Council of Catholic Men during the past year is indeed an ambitious task. Merely gazing in review in an attempt to enumerate specifically what has been done and how it has been accomplished is somewhat difficult, for our service has been so varied, so Catholic in scope and significance that in retrospect one misses much of the spirit which prompted it, the romance of its execution and the gratification which rewarded the doing.

The urgent necessity of such an organization as ours is obvious. America today is no longer Protestant but pagan. The religious idealism of the founders of the Republic has been rejected in practise by the majority of our fellow citizens. The new generation of those outside the Catholic Church is cynically indifferent to the Divine Personality of Christ and to the sublime truths which He preached. The false social philosophy of our day has penetrated our own ranks and has infused its subtle poison into the arteries of Catholic life.

Conscious of these and kindred evils which confront the Church in America, and to cope adequately with other dangers that threaten the Faith, the National Council of Catholic Men was organized. To keep the flame of Catholic truth alight in a land which has grown cold to Christ, to translate into our national life the ethical concepts of Christian justice and charity and brotherhood, to bring the philosophy of Christianity into our workshops and our courts and our halls of legislation, in short to leaven the whole body social with the spirit and the faith and the promise of Christ—this is the relation of the National Council of Catholic Men to society. Other purposes it has also. It seeks to unify and coordinate all Catholic lay

activity to the end of common social endeavor; to give efficient organization and capable leadership to Catholic thought and action on all matters which affect the interests of the Church.

Prejudice and bigotry have their root-source in ignorance. Suspicion and distrust on the part of our non-Catholic fellow citizens can be overcome only by a fair presentation of the position of the Catholic Church, not in a sporadic, half-hearted fashion, but in the calm, dispassionate, courageous manner that knowledge and conviction and confidence inspire. Here an organization captained by trained leaders is not only desirable but vital, if we are to make that substantial progress in our social life which is commensurate with the growth of our ecclesiastical system in America. The Catholic layman must be trained and capably led, he must be given efficient direction and the supreme advantage of unity in thought and action which organization alone can give to his isolated effort. He must know the position of the enemy, the strategy of attack and defense and something of the science of Christian apologetics. He must be taught the most effective way to use his knowledge and his power. In short, following the Divine precept he must endeavor to be all things to all men, an apostle of light but a practical apostle who can translate into the affairs of his daily life the truth and the beauty and the efficacy of the Christian Gospel.

The lay apostolate is not new. It is as old as the Church itself. From the earliest times the Church has consistently and earnestly urged, encouraged and fostered such an apostolate. With the persecution consequent upon the Protestant revolution of the sixteenth century a feeling of impotence and apathy succeeded the healthy religious endeavor which characterized the lay activity of the Middle Ages. It is this Catholic vigor that we are restoring to society through the National Council of Catholic Men.

The indifference of the Catholic layman to social service and to organized social and legislative endeavor is purely superficial. Four centuries of distrust on the part of his Protestant neighbors have made him suspicious of anything which bears the stamp of social uplift. It is indelibly associated in his mind with a certain kind of Protestant propaganda which hides under the cloak of an affected philanthropy, a spirit of intolerance and hostility to all things Catholic. To dissociate these two concepts in the minds of our people by informing them in the problems of modern society and the demands which that society is making upon the Catholic Church has proved one of the most difficult tasks confronting the National Council of Catholic Men.

The Catholic Church is the hope and salvation of the world. It is and must be the leaven of humanity or else it has not fulfilled the mission of its Divine Founder. Paradoxical as it may seem the apathy of the Catholic layman is seldom, if ever, due to a lack of faith, but, on

the contrary, is the result of a faith so perfect that it is thoughtless. He is not a "doer of the word but a hearer only," complacently secure in the conviction that nothing human can prevail against the Church of Christ. If the Divine teaching was limited to this, he would be right. But he fails to fulfil the spirit and the letter of the Gospel when he does not carry by word and by deed the social philosophy of the Church into every phase of life.

It is not enough to know that the Church is Divine, that it occupies a position of prestige and influence in the world's economy, that it cannot fail because it has the assurance of Christ, the Son of God, that it will endure forever—we cannot stop there unless we choose to live as a class apart from our fellow-men. We must advance the interests of the Church. To advance the interests of our Church in America we must cultivate, or rather restimulate, the active social consciousness dormant in the Catholic lay body since the Protestant revolution.

For years we have been supinely indifferent to the fact that thousands of Catholics are being lost to the Faith because there has been no national Catholic agency to minister to the immigrant at our ports of entry. Today, this condition is being changed and changed materially by the National Council of Catholic Men.

Under the direction of our Immigration Bureau in Washington, an office has been established at Ellis Island manned by a well-trained and efficient corps of workers. Every Catholic immigrant disembarking in New York is met by one of our agents who provides for his safety and comfort in America, brings him into contact with people of his own race and tongue and saves him to the Catholic Church. This work we hope to extend to every port in America when the very necessary financial support is forthcoming. We are effectually stopping the leakage within our ranks by the apostasy of Catholic immigrants, and we are at the same time doing inestimable service to our country by blocking the Bolshevik agents and saving the immigrant to good citizenship.

In the province of public affairs the National Council of Catholic Men has been equally meritorious. We are no longer a handful of despised "hewers of wood and drawers of water" but we are millions, and within the past century Catholics have risen to a place of influence and prestige in their respective communities. We have advanced materially in every decade, grown by leaps and bounds until we number nearly 20,000,000 souls in America who voice their allegiance to the Catholic Church. What, then is the matter with us? Why are we so often silent when we should speak? Religion does not wholly consist in the attendance at Mass and the reception of the Sacraments, and certainly it should not end there. Christianity demands more of us than this. We are one in doctrine and faith but we are millions in secular thought and action. It is that necessary unity beyond the Church doors which the National Council of Catholic Men will give the Catholic laymen of America.

We want the confidence and the undivided support of every Catholic man and every society of Catholic men, because they owe us their allegiance as Catholics and Americans. The National Catholic Welfare Council of which the National Council of Catholic Men is an integral part, is not another society, nor is it in any sense a Federation of Catholic Societies, but rather the Church in action directed and administered by its Bishops. Faith in the Church and in its Divine mission necessarily dictates loyalty to and support of the work of the National Council of Catholic Men.

It is not our purpose to encroach on the prerogatives or to interfere with the autonomy of existing societies of Catholic men, nor is it within our power to do so. From our very inception we have been careful to insure the integrity and the independence of Catholic societies, and have made such iron-clad provision in all constitutions, national, diocesan and parochial. Our mission is to strengthen rather than weaken, build up, rather than destroy, all existing societies of Catholic men. On the other hand such societies can render incalculable service to the Church by hearty co-operation with us in our endeavor to promote Catholic interests.

We need volunteer workers in every community of our people in the land, men who will give their services as scoutmasters in the 2,000 scout troops now organized under Catholic leadership and in the formation of others; men with experience in newspaper or publicity work who will direct the local publicity of the Council in their respective districts; men who will undertake to place placards containing information relative to Catholic services (such as time and place at which Mass may be heard) in every hotel, club, railway station and other place where the traveling public is wont to congregate.

If we are to make this great Catholic movement mean anything we must take that place in the life of the nation which is our right and due, we must be a real force in public affairs, a force that will make for sane and ordered progress by the application of Catholic principles, a force that will conduce to mutual help and to the general welfare. In the past we have had programs and platforms that have never eventuated in constructive action. Born in the heat and fevered enthusiasm of a convention or a conference many resolutions which promised so much for the advancement of Catholic interests have not survived the chill of actual endeavor.

Our results in organization to date have more than justified our most sanguine hopes, and have substantially verified our judgment as to the advisability and efficacy of our plan. Seventy-five dioceses of the United States are in various stages of organization; in thirty-six of these, diocesan council units of the National Council of Catholic Men have been established and are now functioning. The work that the diocesan councils of Albany, Buffalo; Concordia, Kansas; Leavenworth, Kansas; Providence, Rhode Island, and San Francisco, California, have

done in their respective districts is a wonderful vindication of the faith and the zeal of our people, and an inspiring lesson of religious and patriotic service.

COMMUNICATIONS

Letters as a rule should not exceed six hundred words.

The Problem of the Rural Parish

To the Editor of AMERICA:

Some years ago, in search of a summer habitation, I located in a seaside village within the hundred-mile Metropolitan radius, one of a chain of resorts that stretch along a thirty-mile ocean front, and which for obvious reasons need not be further identified. The Catholic "cottage colony" then consisted of two other families besides my own, and the natives and "boarders," in the height of the season, made scant congregations for the two Sunday Masses in the simple wooden church that had seats for about 200 persons. It was one of the outmissions for a parish four miles away, and, in the winter, when the village mission church was closed, and its resident congregation had to attend the home foundation, they all made up one comfortable stage-load.

The pastor, who has long since gone to his reward, had an enterprising plan to supply the summer "rush season" of his scattered charge. He used to invite a number of seminary professors to spend their vacations with him. Of course they went off on Sunday to attend the outmissions. Hence in our little village church, during those pioneer years, we had the honor of being ministered to by a number of distinguished clerics. In the interval since, one became a cardinal, one an archbishop, two, bishops, and among the "and others" are several monsignori, and doctors of divinity, besides ordinary hard-working pastors. And in the village itself what a change! Electric lights, trolleys, town-water, the First National Bank, movies, and, of course, a small specimen of one of the 57 varieties of the monument to the Laird of Skibo have turned it into a most sophisticated community.

The outmission has been a parish with a resident pastor for several years housed in a substantial rectory. Two other parishes with fine stone churches are dividing the old intervening area to the original mother church. In these every Sunday of the summer season there are now sixteen Masses said for crowded congregations where two sufficed of old. The neighborhood is strongly Methodist in tendency, but nearly all the other denominations, including the Jewish, have representations. A sparsely attended one service is still their contribution to the law of religious observance.

Fraternal secret organizations abound with that latent anti-Catholic sentiment that makes such localities fruitful hunting grounds for Imperial Wizards and Kleagles. This was specially manifest in the high school, the pride of the town. No Catholic teacher could ever get an appointment to its faculty and the unfortunate little Papists enrolled in its classes were made to feel they belonged to a despised faith, with all the uncomfortable incidents peculiar to the juvenile martyrdom of ridicule.

For the pastor the growing portion of his congregation became the most pressing care, especially the boys. He started a band which had varying success for a couple of years. A movie outfit was put into the old hall, and had "shows" several nights a week. This was in the early days of the craze. But still the problem grew and the younger generation also. He had a Sunday-school and promised himself to seriously think of week-day classes when the attendance roll ran up to a hundred. In the meantime he hankered after a new church, for his was the only old-fashioned wooden break in a chain of seven fine modern stone neighboring structures. The "drive" era came along, and when "the going

was good" he launched one also with a \$30,000 result. A beautiful architect's design was framed and hung in the old church porch and visitors were solicited to augment further the building fund and hasten the completion of the operations now about to begin.

The Bishop's formal consent was all that was needed. But *Monseigneur* thinks in terms of schools *before* churches. He has a record of a score of new schools, housing 7,000 children in less than the past five years. He came and looked over the ground and decided the new church could wait. "Take \$20,000 of your fund," he told the pastor, "and build a school that will be in keeping with the future of this parish." In consequence a substantial brick building, 42x120 feet, will be ready in February to accommodate six classes up to the seventh grade. Three Sisters of St. Joseph have been secured to make the beginning with a temporary enrolment in the old hall next week. One of the summer residents has given these Sisters the use of his cottage during the winter months and there was a rather pathetic note in the request of the pastor last Sunday when he asked the congregation to greet them hospitably, to visit them and make them "little presents of fruit and vegetables" as a token of appreciation of their care for the religious training of the children. The Sisters will receive the magnificent amount of \$105 a month for all this. As there is no other school within a five-mile circuit, this school will be made a sort of educational center and children from other parishes will be taken in and charged a dollar a month tuition fee.

In the book-rack at the door of the church there is an indication that this worthy venture will not fail through any lack of enterprise on the part of the pastor. Ready for the inquiring mind there is presented there in the usual orderly rows a number of *AMERICAS*, *Catholic Minds*, *Ave Marias*, C. T. S. tracts, pamphlets and leaflets and, what must strike the eye as a curious novelty, a sheaf of big white envelopes endorsed in bold-faced Old English: "Last Will and Testament of _____." Examination discloses that each contains a standard printed legal form of a will which, after the usual opening clause, has three separate paragraphs devising (1) to St. Blank's Church for its upkeep, new building fund and a new cemetery; (2) for the school fund; (3) to the pastor for Masses, and then the testator can turn to the second page of the form and use it for any further testamentary purposes he desires, the necessary blanks for the witnesses and the legal signature being all appended. A pastor who could thus deftly arrange a novel discount on the future may be trusted to carry to success the big burden of the parish free school he is to open next February.

Brooklyn.

T. F. M.

Ignorant Faith

To the Editor of AMERICA:

A contributor to AMERICA said recently that to one with the supreme gift of faith it seemed impossible that so many naturalists and scientists "arrive at the conclusion that there is no intelligence, no directing being to bring about the marvelous order and arrangement which they find." At about the same time a columnist, not especially reverent upon all occasions, wrote in one of our daily papers on loving God and His works in his own "unscientific" way, and begged our scientists to leave him to his "ignorant faith." The Psalmist remarks that "the fool hath said in his heart: There is no God." To the "unscientific" lovers of God and His works, what is particularly obnoxious in the treatment of the so-called scientists' rejection of God is not merely the flattery of quotation given to them, but the fact that their "scientific" votaries try to carry on from where the fool quits, and to prove his case, and that others with the supreme gift of faith commiserate with them.

Our serious contributor went on to quote Burroughs as saying that religion as the world has so long used the term—that human mixture of fear, reverence, superstition and selfish desire—has had its day; and in place of it, in lieu of Revelation, and the nature of a personal God existing apart from the world and creating, directing or planning things, he insists upon facing the reality as science shows it, and declares that anything apart from scientific truth is absolutely unknowable.

Well, what did science show Burroughs in his really legitimate field? Judging from his writings, which chiefly concern birds, small animals and some plants, he found much to criticize. Yet, what he criticizes was the "science" up to that time based upon the personal observation of men he presumably would call the scientists in ornithology.

We read Burroughs on wild life with sincere sympathy. On theology I would no more read Burroughs than Jack Dempsey on the same subject. So far as ornithology is a science I know of little that Burroughs adds, though he presents it in an interesting way. I know, also, that so far as my personal observation, and that of other competent observers, goes, he is no more infallible than those he criticizes. For instance, when he says that all ground warblers have white legs, he distinctly disagrees with common observations of all bird lovers. He states, moreover, that the common high hole is changing from his woodpecker species, from a tree feeder into a ground feeder, whereas all observers of modern times agree that the high hole always was and still is a ground feeder.

Our "scientists" frequently find themselves much in the position of our "philosophers" who found it convenient during the war to change their "favorite systems" from the materialism of the Germans. There was a rather noticeable mutability in their pet science.

What but conceit and pride could lead a "scientist" any more than the rest of our "ignorant" Faithful to hold distorted views of God? Professing not to believe in our "unscientific" way, in a personal God, they yet have profound faith in natural forces, though they frequently disagree as to these very forces which are quite as observable as the manifestations of the personal God. The idea of worship, of course, is quite foreign to them unless it be after the manner of those French "scientists" with whom they agree, who, however, quite naturally descended from the metaphysical abstraction of the beautiful to the worship of certain rather distinct types thereof. The "science" of our day is what Burroughs and other fallible humans declare it, but God is God no matter what any human states or believes.

New York.

FRANCIS J. KULIZI.

Socialists, Catholics and Capitalism

To the Editor of AMERICA:

The burden of the article, entitled "Socialists, Catholics and Capitalism," in AMERICA for October 15, is that there can be some doubt as to what Catholic sociologists mean when they say "We are opposed to Socialism and we are opposed to capitalism." Mr. Goldstein is fearful that there may be somebody who can believe that the opposition of Catholic writers to capitalism "is opposition to the means of production in private hands, to the right of private property." But how can anybody even think of that, since the opposition to Socialism is always emphasized? Capitalism is an economic system in which it is the legalized practise to buy in the cheapest market and sell in the dearest. All Catholic sociologists must be opposed to such a system. This definition clearly differentiates between the business customs of today and those that prevailed in the Middle Ages. The common definition of capitalism is applicable to both periods.

Providence.

M. P. CONNERY.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, NOVEMBER 5, 1921

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Prohibition, Liberty and the Mass

WHAT does the Eighteenth Amendment forbid? According to the text of the Amendment, "the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from, the United States and all territory subject to the jurisdiction thereof, for beverage purposes, is hereby prohibited."

The Amendment is specific. It is inclusive. It states definitely what is prohibited. It also states definitely what is not prohibited. But the fanatics whom Congress in shameful indifference to its solemn oath has permitted to usurp the legislative functions of the Federal Government, insist upon prohibiting what the Amendment does not prohibit and was never intended to prohibit. Out of the Amendment they have torn three important words, "for beverage purposes." Assuming a high moral tone, they set at naught the supreme law of the land.

By this desecration of the Constitution they have begun a campaign which, unless the American people forthwith assert themselves, can easily end in the destruction of civil and religious liberty. If the plain intent of one Amendment can be disregarded, the intent of any Amendment, or of any clause in the Constitution, can be disregarded. Under this procedure, the Constitution is less than a scrap of paper. It is a mockery and a lie, the cloak of knavery and the shield of hypocrisy.

By what right does Congress define as "intoxicating" a liquor that is not intoxicating? Yet Congress has enacted that absurd definition. By what right does Congress impose any restriction, even the slightest, upon the manufacture or sale of a liquor that is not intended "for beverage purposes"? The answer is plain. Congress has no powers whatever, except the powers conferred by the people in the Constitution. But the Constitution has given Congress no power to define a non-intoxicating liquor as intoxicating. It has confided to Congress no power to interfere with the manufacture or sale of a liquor which is not intended "for beverage purposes."

But Congress has usurped these powers. Upon the medical profession it has imposed tyrannical restrictions, by destroying the physician's freedom to prescribe an intoxicating liquor not as a beverage but for the alleviation of pain. It has imposed restrictions upon the use of alcohol, not intended for beverage purposes, but for essential processes in science and the arts. Worst of all, it has dared, directly and through minor officials, to impose conditions upon the manufacture and sale of wine, not for "beverage purposes," but for the Holy Sacrifice of the Mass. No such power in any of the cases alleged is conferred by the Eighteenth Amendment. It has no more vital connection with wine for the Mass, with intoxicating liquors prescribed by a physician, or with alcohol manufactured for scientific and commercial uses, than it has with economic conditions in Patagonia. Whatever regulations have been issued in restriction are a simple usurpation, to be borne with for the avoidance of greater evils, yet an open usurpation of powers not granted by the Constitution.

What Congress may yet do, under the lash of the Anti-Saloon League and allied fanatics, remains to be seen. The danger of this Amendment, not only to the Mass but to civil liberty, was stressed again again by this review, and the warning was met by those who should have known better, by the ridiculous accusation that AMERICA had been purchased by the "liquor interests." Fanatics, bought and paid for, cannot understand that all men are not like themselves. This reflection, however, while pertinent, is but incidental. The fact of real importance is that Congress has openly violated the Constitution and that further violations, that of the Fourth Amendment, for instance, are now pressed by the fanatics.

The Stephenson Case

THAT this wretched man would be acquitted, no one doubted. For the murderer was a Protestant, the victim a Catholic priest, and the scene, Birmingham, Alabama. That a good man had been foully murdered was not the case which the jury met to try, for the man who shot him had not been indicted for murder, and the principal argument for the defense had little connection with the case. It consisted in omitting nothing that could stir up hatred against Catholics and Negroes. The argument might have been pertinent, were it a crime under the laws of Alabama to profess the Catholic religion, or to be a Negro. In the end it was held that if your daughter becomes a Catholic, insanity may easily follow the shock. If, under this insanity, you take a gun and murder the priest who has witnessed the marriage of your daughter to a Catholic, you are justified. Further, if the man your daughter marries has a dark complexion, by killing the priest you uphold the proudest traditions of the old South.

What Archbishop Hayes said of the Ku Klux Klan can be applied to this latest reversion to barbarism in Alabama. It is a danger not to the Catholic Church, but to

the country. To murder Father Coyle, good and zealous as he was, will not hinder the cause of the Church. But to condone the murder will hinder considerably the progress of civilization in Birmingham. The verdict of acquittal was undoubtedly popular, for it was received with applause by a crowded court-room. "Women surrounded Stephenson," reports the *Chicago Tribune*, "and kissed him."

Birmingham has lost a good citizen, but has preserved a wretched "marrying parson" who, no doubt, will now begin a profitable course of lectures on the iniquities of the Catholic Church. Has Alabama lost by the tragedy, or has the Catholic Church? The Catholic Church mourns a devoted consecrated son whose days were filled with deeds of goodness. But in her mourning she is not as those who are without hope. The State of Alabama throws the white robe of innocence about a mountebank, while her good citizens mourn a travesty upon justice. May they not be forced to mourn as those who have no hope that this cloud of hatred and injustice, hanging above so many dens of vice and illiteracy in the South, can ever be dissipated! Some day the South again will find herself and return to the old day when honor, chivalry and justice were in flower. But that day will never dawn so long as the South honors men like Watson, the cowardly defamer of women, and looks with tenderness upon those slimy creatures whose loathsome imaginations find nothing but evil in a religion professed by sixteen million Americans.

Oh, Oh, and Oh Again!

SEVERAL times during the past year AMERICA has called attention to conditions in Haiti which, during the presidency of Mr. Wilson, was invaded without constitutional warrant, by the forces of the United States and made to suffer the horrors of warfare. Little by little the truth of the charges lodged both by Americans and Haitians against the agents of the United States Government of that unfortunate period of our history, is being established by the "Select Committee on Haiti and Santo Domingo, United States Senate." Part I of the inquiry is already in print and the investigation is still moving on from humiliation to humiliation for those Americans who refuse to believe that might makes right. On October 26, for instance, the press of the country carried this Washington dispatch:

Since the American occupation of Hayti, about six years ago, 2,500 natives have been killed in "action," Major T. C. Turner, of the Marine Corps, estimated today in testimony given the special Senate committee investigating Haytian conditions. Of that number, he added, 1,132 were killed between October 1, 1919, and October 1, 1920. He said he could find no evidence of the killing of natives held as prisoners by the Americans.

While I heard reports of murders of prisoners, Major Turner said, no one was found who under oath would give testimony of such outrages. That there were killings was undoubtedly true, and many of them can be directly traced to Major Clark H. Wells [a marine officer], but these were not prisoners, but were natives trying to escape from enforced road work.

The major said that he was of the opinion that there "were executions of natives without trial." When asked for his opinion of the report that Captain Ernest Lavoie, of the marines, had taken from fifteen to nineteen natives to a cemetery and ordered their execution by machine guns, the major replied that he "believed that may have happened." He added that Captain Lavoie had denied the killing. . . .

Airplanes were used by the marines in scouting, Major Turner said, and bombs were carried as well as machine guns. The natives gathered in such small groups, however, that bombing was not effective.

A report by Lieut. Col. Hooker, of the Marine Corps, to Brig. Gen. A. W. Catlin, at one time in command of the forces of occupation, on conditions in Haiti, which has been held in the confidential files of the Navy Department, was submitted to the committee today. It was made in January 1919, and in it Colonel Hooker stated that the "gendarmes used the natives so brutally that many had joined the bandits" and that Lieutenant B. D. Williams, a Sergeant of Marines, "admitted that he had killed several persons when they had attempted to escape." He said also that Captain Lavoie had admitted that six persons had been shot.

Colonel Hooker's report was offered in support of Major Turner's statement that the natives were forcibly held in servitude for work on the roads for months, and that conditions became so bad that an order was issued prohibiting forced labor. This, however, did not break up the practise, it was said.

Major Turner read a letter written to Colonel John H. Russell, Marine Corps Commander in Haiti, in 1919, in which he said "that inhabitants were being maltreated and killed."

This testimony, and much like it and much that is worse than it, should cause every American to hang his head in shame. To think that men in American uniforms, acting in the name and by the assumed power of a branch of the Government that was without competence in the matter, should have been murdering defenseless people at the very time other Americans were dying for democracy in Europe, is too much for the honor and patience of patriotic citizens. There is only one thing to be said about the sad affair: The crimes of our forces should be repudiated and punished and this Government should make amends for the misdeeds committed against a helpless people by Americans whose commission should have been mercy, not murder.

Waiting for the Explosion

IF the Democratic and Republican parties were in the pay of the Socialist campaign manager, they could not do better work for the Socialist party. The country has not forgotten, if New York has, the second expulsion of the Socialists from the State Assembly, or that they were expelled by a faction, some of whose prominent members have since come to grief. The leaders of these witch-hunters were corporation lawyers, holders of great wealth, professional politicians, and, in general, men in whom the ordinary citizen cannot afford to have much confidence. But they did their work well, and thereby added great strength to the Socialist party.

The city is now trying to follow the example of the State. For nearly two years, two Socialists have been prevented from occupying the places, to which they were

duly elected by their constituents, on the Board of Aldermen. The report of the investigating committee, which could easily have been prepared in a week, since all the committee was asked to do was to count the ballots of two city districts, was not even offered until October 25 of the present year. In the meantime the seats on the Board have been occupied by men without legal right to them; and although the courts have ordered the committee to report, the Board refuses to accept the report. The only reason for this refusal is that the report shows that for nearly two years the Socialists have been unjustly deprived of representation.

The fact that most Americans sharply disagree with the principles and practises of the Socialist party has this bearing only on the case, that especial care should be taken by the dominant parties to respect the rights of the minority. Free speech has its dangers, but its alternative is fraud, plunder, and oppression. Political parties, too, as Washington pointed out, are apt to engender all the evils of faction. But it is imperative, under our form of Government, that no man be debarred from office on the sole ground that he is a Democrat, Republican, or a Socialist. Steam and hot air are not dangerous if allowed to circulate freely. An explosion is the result of an attempt to confine them improperly. The attempts to confine the New York Socialists have been, to speak mildly, improper. The best way of bringing about an explosion, which not even the Socialists will find pleasant, is to continue the present process of attempting to defraud the Socialists of their legal rights.

Church Report on Denver Strike

A UNIQUE report on the Denver street-railway strike is sent out by the Denver Commission of Religious Forces chosen to sift the crucial facts. It is the first time that a serious industrial dispute, as the report states, has been investigated under the auspices of a group of local churchmen, representing Catholics, Protestants and Jews. It is also the first time that the two great national councils, the Catholic and Protestant, were associated in such an enterprise. The conflict, which was made the subject of this joint investigation, was one of the bitterest of its kind and resulted in the tragic death of several innocent persons. As in so many other instances we find that:

The investigation proved the conflict to have been the direct result of the arming of irresponsible strike-breakers, many of them of a very questionable sort. No grand jury has succeeded in fixing definite responsibility. The strike was accompanied by serious rioting which the investigation showed to have been led, not by the striking workmen, who had little to do with them, but by lawless persons who were not apprehended.

The investigators hold that the men were right in resisting the wage cut to a top-wage of forty-eight cents an hour, which the tramway company considered necessary to safeguard stockholders and to pay interest on bonds. Against this the principle is maintained that "labor should be paid a good living wage before money receives its hire."

This is the principle laid down in the "Social Reconstruction" program of the American Bishops. The public is blamed for not taking a broader view of the tramway strike. "Had the people interested themselves to provide such regulations of the street-railway system as would insure its solvency and a living wage to its employees the whole unhappy conflict would have been prevented." The municipality is further blamed for not providing an adequate, disciplined police force which would make the importation of armed guards unthinkable. The statement in this regard, frequently made in AMERICA, is clearly repeated by the investigators:

There is no more disturbing influence in industry at the present time than the tendency to transfer the police power of government to privately controlled agents who are irresponsible to the claims of justice and who are devoid of that discipline which the successful exercise of police power requires. That the consequence of importing armed men to guard and operate the street cars included a heavy toll of life, for which no jury has fixed responsibility, is a disquieting fact which remains a moral liability of the entire community.

A complete and severe condemnation of the spy system in industry then follows, as "one of the most disruptive forces in our industrial order." And the publicity methods employed in this as in other strikes to discredit the strikers are especially deplored. Capital has greatly abused its advantage here:

A frequent method of attacking labor during industrial controversies is to represent that labor has fallen under the vicious influence of radical agitators. Sober, home-loving and law-abiding workmen, whose patriotism cannot be questioned and whose hatred of every form of anarchy and lawlessness is deep-seated, both in their ancestry and in their whole education and training, are recklessly and wickedly charged with harboring sentiments which the men themselves repudiate, and with being influenced by outside agitators who exist only in the imagination of their calumniators.

This kind of calumny the investigators add is characteristic of almost every industrial controversy and the Denver strike was no exception. The men, however, are criticized—at least their executive board—for precipitately plunging into the strike contrary to the instructions of the court. These, the men looked upon as unfair and illegal, but their contention was not proved. Yet the extreme measure of the injunction, applied in such cases, is regarded as questionable in its prudence and fraught with danger. The sifting of evidence lays a measure of blame upon all parties, but of the character of the strikers the investigators clearly say:

The men who went out on strike were of high average character, and of conservative tendency. There were practically no radicals among them. They were of a sort to warrant the conviction that an industrial situation in which they felt impelled to leave their employment in the face of a court order was fundamentally defective.

Yet the report is right in adding that they should have made all possible speed to terminate the strike after the disturbances of the first week, when their executives declared the strike ended. There was evidently "a divided responsibility."

Literature

BURTON, THE APOSTLE OF MELANCHOLY

GOOD QUEEN BESS had been reigning virtuously and "virginally" for eighteen years when, in 1576, an interesting event took place in the manor house of Lindley, in Leicestershire, and Squire Ralph Burton found himself the proud and happy father of a son, whom he straightway caused to be baptized by the name of Robert in the parish church at Lindley. In the course of time this Robert Burton grew up and in 1593, being then at the age of seventeen years, he went up to Oxford, where he was entered as a commoner at Brazenose College, and where he subsequently took his degree. Being now a graduate of the University Robert Burton took a hasty course in the theology of the time under a learned divine, and very shortly afterwards found himself launched upon the world in the calling or profession of a parson of the Church of England.

As a churchman the career of Robert Burton is of no particular interest. He secured the favor of the Dean and Chapter of Christchurch, and in 1616 that corporation collated him to the benefice of St. Thomas in Oxford. Twenty years later, in 1636, he joined the ranks of the pluralists, and accepted the vicarage of Segrave, in Leicestershire, to which he was presented by Lord Berkeley. His first preferment had been to the vicarage of Walsby, in Lincolnshire, to which he had been appointed by the Dowager Countess of Exeter. But Robert Burton resigned this benefice for what he called special reasons.

There is, however, one interesting thing about his ecclesiastical career. It is said of him that in his church at St. Thomas's parish in Oxford he habitually used the wafer when celebrating the sacrament of the Church of England. Now the wafer, in those days of the Elizabethan persecution of the Church, was the outward and visible sign of Papistry, of the Mass, and the celebration of the Mass was a crime and a felony, whose punishment was death—and no gentle death either. It can have been no love of Papistry that induced Robert Burton to have used the wafer when celebrating the Anglican sacrament, for the extreme indelicacy with which he refers in his writings to the Papists of his own and all times leaves no room for doubt in this respect.

As a churchman, then, Robert Burton calls for no particular interest or remembrance. His claim to fame is as the author of "The Anatomy of Melancholy," a massive work crowded throughout with an almost incredible erudition, that was first published in 1621, just 300 years ago, and which by 1676 had already passed through no fewer than eight editions.

"I am," says Robert Burton in a preface to this work, where he addresses himself to his reader under the title of Democritus Junior, "a loose, plain, rude writer . . . I call a spade a spade . . . *ficum voco ficum et ligonem ligonem*." He was that, indeed! But if (not wishing to be too squeamish in a matter of literary criticism) a certain indelicacy is to be found in the pages of "The Anatomy of Melancholy," if the writer has a bluff and hearty way of putting things, that would perhaps in these degenerate days be better understood and appreciated among the fish-porters of Billingsgate, Burton has a certain heartiness in his style when he calls his spade a spade, that was by no means unbecoming in a loyal and devout English churchman at a time when his church was blessed with a violent and coarse-mouthed virago as its Supreme Head. Women had not then been admitted to the academic franchise of the ancient universities, but Elizabeth was far from unacquainted with the classical languages, and the conscience of Robert Burton need never have reproached him that passages he quotes in the original Latin would have raised a blush on the brazen cheek of the Virgin Queen!

It would be a nice point in exegesis to decide how far Burton himself suffered from that melancholy which he anatomizes in

his monumental work. He composed his book, says one biographer, with a view to relieving his own melancholy; but he increased it to such a degree that nothing could make him laugh, but going to the bridge in Oxford and listening to the ribald conversation of the bargemen, which rarely failed to throw him into a violent fit of laughter.

There is a whole world of explanation in this little biographical touch. The grave and learned Anglican divine, who had been prepared for the ministry by the famous Dr. Bancroft, who was afterwards Bishop of Oxford; the irreproachable scholar with his perfect mastery of the whole range of ancient and modern literature, who was as familiar with the Fathers of the Church as he was with the pagan philosophers of the classics; the erudite student whose vast knowledge procured for him election as Student of Christ Church, a high academic honor even in those days: this clerical prodigy of learning finds himself driven to seek mental and spiritual refreshment and recreation in the conversation of Elizabethan bargees in Oxford! *Voco ligonem ligonem!* The Oxford bargees explain a great deal!

But in spite of its Elizabethan frankness, or indeed, perhaps because of it, "The Anatomy of Melancholy" has had a remarkable career. Generations of literary poachers have priggled from it some of their choicest classical or historical quotations. Milton himself did not disdain to filch from its store of learning the theme for two of his greatest poems, "L'Allegro" and "Il Penseroso;" while so sincerely religious-minded a man as Dr. Samuel Johnson confessed that "The Anatomy" was the only book that ever took him from his bed two hours sooner than he wished to rise.

In the whole realm of discursive literature there is possibly no other piece of writing in which the author has permitted himself to wander so widely over the whole field of recorded experience: whether of fact or of imaginative fiction, as Robert Burton does in "The Anatomy." With a perfect mastery of his subject, Robert Burton moves from a dissertation on the doctrines of religion to an explication of military discipline; from a discussion of the laws and principles of inland navigation to the morality of dancing schools, and on the way he rapidly passes by a score or more of authorities of both ancient, medieval, and his own periods.

But amid and underlying all this profundity of scholarship there lurks a scurrilous invective against everything that is Catholic and the Catholics themselves. This, in itself, reaches towards the gradual culmination of that tide of political propaganda that found its culmination in the wild panic of the Popish Plot of Titus Oates, and exhausted its fury in 1681 when Archbishop Plunkett was put to death at Tyburn Fields.

There is raised here a very debatable point in literary criticism, and that is, whether it is the matter or method of literature which is to be appraised or censured. Robert Burton's object is to analyze the bilious affection of melancholy. The profound learning of the author, the quaint conceits and pungent wit that adorn the exposition of his thesis, the rapid and discursive sequence of quotation after quotation which he produces to prove a point or to illuminate the passage of his argument, give him an indisputable place among the masters of English literature. But behind this amazing scholarship there is the mind of the churchman who sought relief from melancholy in the ribald jests of Oxford bargees, combined with the sectarian mentality of an Elizabethan Protestant ecclesiastic. And the issue is that much of this wit and erudition is nothing more than the vehicle of a gross calumny of the Catholic Church. For all that a generation or so, as generations go in academic life, lay between them, it must always be remembered that the Oxford of Robert Burton was also the Oxford of Edmund Campion.

An artist of modern times has attempted to portray Robert Burton as a jolly Elizabethan dog, drawing the supremest pleasure from his pipe of tobacco. But the description does not ring true; Burton was too deeply immersed in the pessimistic philosophy of "The Rubaiyat" to take pleasure in tobacco. "Tobacco," he said, in mentioning some of the cures for melancholy,

Divine, rare, super-excellent tobacco, which goes far beyond all the panaceas, potable gold, and philosopher's stones, a sovereign remedy to all diseases. A good vomit, I confess, a virtuous herb, if it be well qualified, opportunely taken, and medicinally used; but as it is commonly abused by most men, which take it as tinkers do ale, 'tis a plague, a mischief, a violent purger of goods, land, health, hellish, devilish and damned tobacco, the ruin and overthrow of body and soul.

"What have I to do with nuns, maids, vergins, widows?" he asked when proceeding to examine the causes of melancholy in these subjects. "I am a bachelor myself, and lead a monastic life in a college." When he boasted of calling a spade a spade he boasted also of being *aquae potor*. He quotes a whole host of medieval authors in support of his contention that the drinking of wine produces melancholy, and grudgingly admits a small passage from Polydore Virgil in praise of beer, which for his own part he calls "a monstrous drink."

But having begun the anatomizing of melancholy with a quotation from Zoroaster, Robert Burton ploughs his learned though devious way through the whole array of the world's scholars and takes his last and happy refuge in the Doctor of Hippo. "Do you wish to be freed from doubts?" he concludes with a passage from Saint Austin. "Do you desire to escape uncertainty? Be penitent whilst rational: by so doing I assert that you are safe, because you have devoted that time to penitence in which you might have been guilty of sin."

HENRY C. WATTS.

LOVE'S GIFTS

She gave me a wilted daisy chain,
And whispered once, and lisped again,
"It means I love you all the day."
Though grew the flowers in my own lane,
I did not jest, or tease, or feign,
To say,
"Ah, what a lovely daisy chain!"

We give our flowers and lights and lace
To deck His Eucharistic place;
They tell our love, they voice our plea.
Our gifts are ours but by His grace,
And still, who doubts His tender face
Smiles down to see
Our fading flowers and careful lace!

FLORENCE GILMORE.

REVIEWS

Ernest Renan. By LEWIS FREEMAN MOTT, Professor of English Literature, College of the City of New York. New York: D. Appleton & Co. \$4.00.

L'Esprit de Renan. Par PIERRE GUILLoux. Paris: J. J. De Gigord, 15 Rue Cassette.

Both the American and the French writer have here made a serious study of Ernest Renan. The first writes a more circumstantial and detailed biography, the second, while more reticent of events, dates and externals, presents us with a closer and on the whole a truer analysis of the ex-seminarian turned high-priest of dilettanteism. Mr. Mott gives plentiful evidence that he has consulted almost everything of value written about Renan and his works, M. Guilloux shows above everything else that he has closely analyzed Renan's thought and submitted his critical methods to a severe examination. It is no disparagement to the professor of the College of the City of New York to say, that as a

Frenchman, M. Guilloux has a truer insight into the characteristics of M. Renan as a writer and a scholar, and that he can better gauge certain aspects of his work. Mr. Mott treats Renan with an impartiality which sometimes merges into impassibility. He easily condones his contradictions, and though there was between the preface and text of the book of Renan's life the most startling opposition, he sees nothing but unity in it. The reading of Mr. Mott's life leaves upon the mind a picture of Renan as a calm and judicious scholar, eager for the truth, sacrificing the friendships and the dignified labors of the ecclesiastical career for which he had so long prepared, for the sake of conscience and liberty of thought. The American professor is unduly sympathetic towards the author of that perfidious book "*La Vie de Jésus*," too indulgent in his appreciation of that criminal production the "*Abbesse de Jouarre*," against which, to his honor, Matthew Arnold strongly protested. Under what plea, can Mr. Mott maintain that the relations of the Marquis d'Arcy and Julie de Satin-Florent are exceptional? Is that not the excuse so often given for the breaking of all laws human and Divine? When does the imminence of death dissolve earthly obligations? Does it dissolve the earthly obligations of fatherhood and motherhood, of religious vows? "The Abbess of Jouarre" is a cynical and immoral work. The great Brunetière put the matter in one striking phrase. "To set out, as Renan did, with 'The Future of Science' and to finish with 'The Abbess of Jouarre'—what a mockery and what a debasement."

But the "Abbess," "Caliban," "The Priest of Nemi" will be forgotten. The insidious attack which the ex-seminarian made upon the Divinity of Our Lord in his "Life of Christ" will unfortunately bear lasting fruit of evil. The book, written in a fascinating style of which Renan alone among his contemporaries had the secret, with an Oriental exaggeration of imagery and atmosphere which made many a dupe, is unworthy of the name of history. It is romance pure and simple. From it Renan uncritically eliminates all idea of the supernatural and the miraculous. With thinly veiled hypocrisy, and using the very knowledge which he had derived from his former teachers, priests dedicated to the Sacred Person of Christ, he here celebrates Christ as the crown and glory of our humanity, yet calls Him in the same breath the victim of His own illusions and exaggerations, the victim of His deceits, the forger of unwarranted claims to be the Son of God, the deceived of the multitude who in their enthusiasm called Him God, yielding finally to their acclamations and looking upon Himself as such. If Renan's theory were true Christ would be the silliest of fools and the most criminal of men. Montalembert was right when he said that Renan, the apostle of "dilettanteism" had made of Our Lord a "charming impostor." Mr. Mott gives interesting details about the history of this epoch-making book, but he does not bring out its sophistry, its bad faith, its fundamental blasphemy. M. Guilloux, however, shows its inherent weakness and its radical vice.

J. C. R.

A Defense of Philosophic Doubt. By the RT. HON. ARTHUR JAMES BALFOUR. New York: George H. Doran Co. \$5.00.

Like most of Mr. Balfour's work, this essay, a new edition of an old book, is limpid in style, easy to read, and suffused with that grateful glow of gentle dogmatism, which is usually the symptom of clean, hard, thinking. In the course of the discussion, it becomes gradually clear that the author is less concerned with telling what he believes than he is with making clear what he does not believe. The essay is distinctly an essay in criticism about the empiricism of Mill, the subjectivism of Berkeley and Hume, and even the great Kant and the transcendentalists were not too sacrosanct for the probing of Mr. Balfour's keen mind.

The book opens with the author's idea of philosophy. Summarily paraphrased that idea comes to this: Philosophy is the systematic account of the grounds for believing or disbelieving numerous propositions embracing our knowledge in science,

metaphysics and ethics into which great classes our whole cognition falls. The business of philosophy, furthermore, is neither to investigate causes, not to prove the grounds of belief; it is to disengage the latter from what simulates to be ultimate and to exhibit them in systematic order. In the first three chapters the author examines empiricism which together with a chapter on historical inference forms the first part of the book. In the second part Mr. Balfour's shafts of doubt continue to fly and terrible is the twang of his silver bow. His targets this time are the theories of what he calls the philosophy of "ultimate premises" i. e. that phase which deals not so much with the modes of inference as with those premises which lie at the base of all other knowledge, such as the law of universal causation. In all of this the scholastic philosopher will find a unique interest. In the first place he will learn his own dispensability, for Mr. Balfour has not mentioned him as such. Secondly, he may be amazed to find with how much of the distinguished Englishman's stricture on modern philosophy he can agree; and finally he will surely marvel that Mr. Balfour has been at such pains to construct an idea of philosophy, an idea complex and unwieldy, when that of the schoolmen would have routed the enemy more surely and more expeditiously than the author's 365 pages.

Philosophy, the scholastics have told us simply, is the science of all things in their ultimate causes as attained by the light of human reason. Mr. Balfour, in stressing the word *ultimate* forgot the word *science*, and for this reason relegated to a region outside philosophy truths that need demonstration; for, he says, in this they are not ultimate; that their reason lies still further on. Yet he would not deny to philosophy, no doubt, the prerogative of all other sciences, indeed a prerogative involved in the notion of science itself, viz: a start from postulates not needing, in their case, demonstration and the subsequent erection upon these of a body of principles demonstrated. Too great an emphasis on the "ultimate" has been the cause at once of Mr. Balfour's philosophical doubt and of his volume. The ultimate for the human mind is only those truths in the fruition of which it may rest, and these are of but two kinds: the self-evident, and the demonstrable demonstrated. Yet, however far the scholastics may feel from Mr. Balfour's fundamental position, they will walk in sympathy with him quite frequently, when he meets and dis-countenances such men as Mill and Spencer.

G. B.

My Memoirs. By PRINCE LUDWIG WINDISCHGRAETZ. Translated by CONSTANCE VESEY. Boston: Houghton Mifflin Co. \$5.00.

The Tragedy of Lord Kitchener. By REGINALD VISCOUNT ESHER. New York: E. P. Dutton & Co. \$3.00.

These are very interesting biographical works which describe with great detail the motives prompting the public acts of two high-placed directors of the World War. Prince Ludwig is a Hungarian noble who was the trusted friend and adviser of the Emperor Karl, held the vital post of Food Administrator during the last months of the European conflict, and was one of the faithful few who stood by his sovereign at the collapse of the Empire when all the time-servers prudently disappeared. The Prince's book, especially the latter half, is written with the graphic power of one who took an important part himself in all he describes. The last chapters, particularly those leading up to the scene when the author leaves the Emperor and Empress sitting all alone in their dark and empty palace with none so poor to do them reverence, and just after receiving the perfidious Karolyi's demand for their abdication—those pages have the force and movement of a Greek tragedy. As the volume gives a full account of the court intrigues and the diplomatic maneuvers that preceded the fall of the monarchy, no one who wishes to understand in a measure how complete was the collapse of the Austro-Hungarian Empire, when the war ended, can afford to neglect reading Prince Ludwig's book.

"The Tragedy," which Lord Esher's book so well describes,

is not the one that took place when the Hampshire was sunk in the North Sea by a moored or a floating mine, but rather "K. of K.'s" realization that in his own "mid-career" he became suddenly aware that "the golden bowl was broken," that his methods of conducting a war were antiquated and obsolete and that the Government would be greatly relieved if he would only resign from his post of military director. The author, who was officially quite close to Lord Kitchener, chronicled in a diary the events of every day and jotted down too his impressions and reflections. These notebooks, Lord Esher says, he has chiefly relied on in writing his character-study of Kitchener. Judicious readers will no doubt agree that the author has been quite just in his estimate of his chief and that, like Prince Ludwig, he has thrown fresh light on the reactions of the War Cabinets to failures or successes in the field.

W. D.

The People of Palestine. By ELIHU GRANT. Philadelphia: J. B. Lippincott Co. \$2.50.

This is an enlarged edition of Dr. Grant's "The Peasantry of Palestine"; and a companion volume to "The Orient in Bible Times," which was reviewed in AMERICA for August 7, 1920. In the latter volume, the author dabbles with the origins of Jahwistic, Christian, and pagan religions of Bible times, without distinguishing between God's revelation to the human race and man's degeneration of that revelation. In the present work, Dr. Grant, who is a Quaker, limits himself to physical and sociological phenomena of Palestine. His book is a mine of information about Palestinian history, geography, topography, and geology; waters, seasons, winds, flora, and fauna; tribal, marriage, family, town, and country customs; health, education, religion, raiment, pleasures and so on. These data are not gathered from books. The author says, they are "drawn from life." On what authority? We are not told. If all these facts are the gatherings of five or ten years' experience, they are valuable. If the book is a compilation of hearsay evidence, made by one who did not speak Arabic, it is likely a bit far-fetched. Take an instance: it would amuse us, were an Arab to write a book on the United States, in which he listed our uniform way of saying *come, go, stop*, etc., to animals. Our "talk to domestic creatures" varies with person and place. So we cannot take seriously Dr. Grant's stereotyped Arabic talk to mules, donkeys, hens, dogs, and cats, because Arabic is not so fixed by widespread education and literature as is English. In Beirut, "come in" is *fut*; in Nazareth, it is *ruh*, which elsewhere means "stay out."

W. F. D.

BOOKS AND AUTHORS

Japanese Policy.—Yoshi S. Kuno gives a very plain statement of Japanese policy in "What Japan Wants." (Crowell). Japan does not want war with the United States according to the author, but she does want an outlet for her population and she wants it in the Pacific. She asks for a protectorate in Korea and a strong entente with China. Her attitude toward Western nations may be summed up in the author's cry for "an open-door policy in the Pacific." It is regrettable that the copy under review is defective and does not contain the author's final conclusions.—"Democracy and the Will to Power" (Knopf, \$2.00) by James N. Wood, is an attempt to get at the fundamentals of the democratic form of government in its practical workings. There is no constructive criticism offered by the author to correct the actual defects of democratic government. He holds that the will of the majority is neither determined nor executed by democratic government and that a minority group rules in every democracy, due to the fact that contrary to popular belief superior minds will control and superior minds are in the minority. The book contains a generous mixture of truth and error.

November Fiction.—Jane Harding is an Englishwoman whose first novel is a discerning study of Lottie and Marion, sisters, with their lovers and kinsfolk. "Margaret's Mead" (Doubleday, \$1.75) is the name of the farm where the two girls live and where most of the story's action takes place. The book has a most unconventional ending for these days, as Marion actually refuses to elope with a man who already has a wife.—"The Elephant God" (Putnam, \$1.90), by Gordon Casserly, is a highly improbable story of adventures in India.—May Sinclair's "Mr. Waddington of Wyck" (Macmillan, \$2.00) is a clever but kindly satire on an incurably selfish and self-centered man whom various characters in the story secretly laugh at as they observe his weaknesses. The "conceited sex" can read the book with profit, though the ridicule, from being too long spun out, sometimes palls.—"Her Wild Oat" (Dorrance), by Earl Seel, suffers by comparison with Mrs. Rhinehart's "Bab," which it recalls.—"A City in the Foreground" (Dutton), by Gerard Hopkins, "shows a subtle pattern of conflicting psychologies" according to the publisher's advertisement. But the conflict is neither interesting nor important.—"Gold Shod" (Boni and Liveright), by Newton Fuessle, is the life-story of a captain of commerce. Sordid intrigue played a large part in the captain's life, but, on the whole, he found animalism a very satisfactory philosophy.

"A. E.'s" Views.—The *Catholic Mind* for November 8 opens with a dialogue on "Ireland and the Empire" by A. E. (George Russell), the eminent economist, poet and stylist. One "voice in the house of reason" pleads for the acceptance of England's offer of a place in the Empire, and the voice of Irish nationality answers. In his matchless prose the author defends the stand his country has taken for freedom and independence. He writes, for example:

The insurrection of Easter week was based on intuition and not on human reason. The men who made it believed, however surfaces contradicted, that the soul of Ireland was for Irish independence and not with the Empire; that as at a crisis in a man's being, when right and wrong are illumined by the torch of truth, he will choose the right or as, on that Last Day, the prophets speak of, the hosts of good and evil must marshal themselves under the banner of right or the banner of darkness, so the soul of Ireland when roused would know itself truly and decide by the nature of its being. Pearse and his companions sounded the last trumpet for the Gael, and the dead were raised from the graves of fear, unbelief or despair, and out of a deep sense of identity of being or destiny they reeled after the shepherds who called. So came Israel out of Egypt. So from many empires nations have broken away and after-history has justified the struggle.

The second paper is a thoughtful examination of the problems before "The Washington Conference" and the only Christian solution of them by Father Joseph Keating of the *Month*, and the number ends with the letter the American Bishops recently sent Cardinal Logue, praying that the "most apostolic race among all of God's peoples may receive the reward for what they have done for the Church of America and elsewhere by obtaining the fulfilment of their national aspirations."

"Blackfriars."—Father Bede Jarrett, O.P., contributes to the October *Blackfriars* a remarkable paper called "We English," in which he sadly owns that his country is "at the present moment the nation most disliked by foreign politicians and the press, not least among our late allies." Even Ireland, "whom we made a nation and to whom we gave trial by jury and habeas corpus acts and the very idea of a parliament, forgets our good and remembers only our bad." Sinn Fein will enjoy that and will perhaps recall several other things that England gave Ireland. "We [English] have behaved abominably to all sorts of people," Father Jarrett confesses, "but so has everybody else." Eng-

land's "real crime" after all, in his opinion, is that "we have fallen below the ideals we have taught the world." The author finds a crumb of comfort in the reflection, however, that England is no longer ruled by Englishmen, for "her Prime Minister is Welsh, her Anglican Archbishops are Scotch, her Irish Secretary is a Canadian and her Indian Secretary a Jew . . . strange people who do not understand her and whom she does not understand." In the same number Sister Mary Benvenuta, O. P., publishes this poem, called "The Web":

I wonder, dearest, what you do
The while I sit and weave for you
A silver-shining web of prayer,
To hold you in its silken lair.
By night and day I weave it round,
Till you are fettered fast and bound.
Your body sweet I snare from harm
In the close magic of its charm.
Your golden head I wind about,
To keep all thoughts of sadness out.
Your darling hands, your darling feet,
Are soft within its meshes sweet.
For Heaven is ev'ry angel's home,
So lest some fellow-sprite say, "Come,"
And you should strive to spread your wings,
For the glad sound of what he sings,
So fast my web shall wrap you round,
You shall not leave this earthly ground.
For I have wrought it strong and well,
And only God can break the spell;
Yea, round His hands I weave my net
That so He may not break it yet.

Travels and Lectures.—John H. Redden, Supreme Director of the K. C., has written a booklet giving a good account of the "Knights of Columbus Pilgrimage, 1920" (Knights of Columbus, New Haven). The chief purpose of the journey was to dedicate at Metz the statue of Lafayette, the Knights' offering to France, but the pilgrims then traveled to Rome, had an audience with the Holy Father and stopped on their way home at Genoa, the birth-place of Columbus. The fifty or more pages in the pamphlet furnish an adequate description of the main events that happened at Paris, Metz, Lourdes, on the battlefields, Milan, Rome, Genoa and on the ocean—A very timely pamphlet has been issued by the International Catholic Truth Society of Brooklyn, under the title, "After All, What is the State?" (\$0.06), by the Rev. Lucien Johnston, S. T. L. "The Function of the State," "Organized Violence," "Police Methods," and "Legislation," with a chapter on "The Family and the State," are the subjects that make up a handy treatise.—Professor Arthur Smithells of the University of Leeds has published in book form a series of lectures on the relation of science to university life and to national life, called "Some Aims and Aspirations of Science" (Oxford Press). The lectures, delivered some years ago, are of interest today in as much as they give an English scientist's viewpoint. The lecture on German scientific development, delivered as it was before the war, is of unusual interest. A revision would improve the book.—"B. M." was a High Anglican who found his way into the true Church. The reasons of his change of religion he convincingly gives in a C. T. S. pamphlet called "Why I Came In."—From De la Salle College, Aurora, Ontario, we have received a short study of "St. John Baptist de la Salle, a Social Worker," by Brother Simon, F. S. C., which shows that the Christian Brothers have inherited from their founder sound principles of Catholic sociology which can be seen practically working in such great boy-saving institutions as the New York Protectory.—The Catholic Truth Society of Canada (Toronto) have recently brought out in pamphlet form Cardinal Manning's sermon on "Divine Faith," and "An Appeal to the Catholic Laity of Canada to Join the Propagation of the Faith."

EDUCATION

Public Schools in the Philippines

THE demand for more money is met by official orders for drastic economy. That is the public school situation at present. Along with all the other departments, the Bureau of Education has been made to feel the effects of the present money shortage. Before this the public school was a favored child of the Nationalist party and in the hey-day of spending just passed, the schools enjoyed rich appropriations. A strong proof of a stable government was, in the minds of the Independence party, the flourishing state of the public schools. Money almost without limit was promised for their spread and advancement. But the collapse of the National Bank and its branch in Shanghai has altered things very much. A deficiency of 7,000,000 pesos had to be made up by economy in all public bureaus and departments, and the Bureau of Education was forced to stop work on some unfinished high schools and to abandon the plan of the new Normal School of Zamboanga. Recent reports from eight provinces declared that their schools were forced to close for lack of funds. At the opening of the school term last June thousands of children were left without places in the Manila public schools. Mayor Fernandez, in answer to the demand for an explanation, stated that the school funds were too low to permit erection of new buildings, and endeavored to relieve the situation by offering to rent houses of any kind which would serve as school buildings. Then came the order for as deep a cut in every department as could be made without stopping work absolutely essential. This was soon followed by the exposure of the financial collapse, and in the excitement and storm of charges and demand for trials, which followed, the school problem was for a time forgotten.

THE DEMAND FOR APPROPRIATIONS

BUT the new loan has been made by the United States and the Bureau of Education is well up in the line of applicants for a big share. Along with the Health Bureau, the Bureau of Public Works and the representatives of the hemp, rice, cocoanut oil and sugar interests, its officials are making public their urgent need of funds. The heads of the University, at a dinner given not long ago, carefully explained what great good could be effected by a larger appropriation to their respective departments. The Secretary of Education, Dr. Albert, applied for a loan of \$1,000,000 of the new capital. His plan was to divide it into loans of \$10,000 each to one hundred school centers in the more distant provinces. This would relieve their present necessity, and afford some capital for future expenses. Payment of the debt was to be in yearly sums of 2,000 pesos plus interest. Governor Yeater appointed Secretary of Finance Barreto to examine the plan, and the latter disapproved of it. He maintained that the sinking fund available for the schools in the friar lands would be sufficient when the ban placed upon its use by the money crisis was removed. Another way out of the difficulty was proposed by one of the members of the House who introduced a bill to make legal private donations to the public schools. But to date no native Rockefeller or Carnegie has appeared.

Another phase of the situation is the demand for an increase of salary for the American teachers in the public schools. Director of Education, Mr. Luther B. Bewley, has made an official request for a higher salary for some American teachers to induce them to renew their contracts at the end of the two-year period. Some of the teachers who have been here for a year or more are receiving a smaller salary, according to the Director, than those just arriving, and, of course, the discrimination is a grievance. But as the Council of State at present has planned to make no salary increase

for teachers, it is supposed that many Americans will return to the States when their contract expires.

DIFFICULTIES AND SOME SOLUTIONS

OTHER difficulties experienced by some of the American ladies who come here to teach seldom come to light. Several, for instance, have claimed that the contract with the Insular Government called for pay in gold. This would give the teachers the advantage of a high rate of exchange. But their claims were not allowed by the Director of Education and insistence upon the point was likely to meet with official displeasure and, perhaps, a change to a more distant point of the Islands. The terms of the contract left the teachers without resource. They could resign from the public school and forfeit the amount of their passage home, and, until recently, some preferred to do this, and take a position in a private school. The freedom and sometimes the increase of salary gained by the change made up for the loss. But at present no teacher breaking her contract with the Insular Government will be approved as a teacher for private schools. Some of the American girls, however, settled this for themselves by taking a husband in the Islands. Many a home has been begun there by the marriage of American men and women who never knew each other in the United States. Some of these ladies, who have experienced the life of a teacher in some of the provinces, have declared that the living conditions are at times impossible for an American girl. The Government, however, furnishes a place for vacation and reunion of the teachers at very moderate rates at the Teachers' Camp in Baguia. Every summer most of the American teachers gather here from all points of the Islands and spend a very pleasant vacation in "hiking," and outdoor games, and social life with the other residents of this famous vacation place.

NATIVE TEACHERS

DUE to the expense of bringing American teachers here, a motion to lessen the number was proposed by some of the Council of State. The Filipino *pensionados* educated in the United States, they maintain, should now be able to replace American teachers in the normal school or university. Some of these young people have made a creditable showing in the American universities. One or two have really won distinction. The work done by some of the native instructors in advanced subjects show that Filipino teachers would serve here as well as most of the Americans. It sometimes appears as though the positions of some of the American officials in education depend upon the fact that they have impressed the Government with the idea that Filipinos could not do their work. But the day is not far distant, according to some, when trained native sons or daughters will show their ability to direct education, at least as well as some of the Americans. The expenses of the Bureau of Education will be considerably lessened when they give their own trained young people a chance to get to the head.

As yet, however, the Council of State is contracting for more American teachers. Dr. Walter M. Marquardt, the American agent for the Insular Government in this matter, returned home after a short visit to Manila with a renewed contract and a fifty per cent. per diem advance. His salary is now \$7.50 a day for the work of securing teachers for the Islands and his contract lasts until June 30, 1924. He was very flattering to the public schools of the Islands, even to declaring in a public speech that they were in better condition than the public schools of the United States. But, as was evident, his testimony was scarcely disinterested. And many of the American teachers, who knew both sides of the question, did not take his statements very seriously.

EDWARD STANTON.

SOCIOLOGY

The Black Vice

THE Black Plague is a name given venereal diseases. The only name for the practises urged by the voluntary parent-hood leagues, so-called by euphemy, is the Black Vice. The campaign of these leagues, suspended during the war, has been resumed, and it is proposed to repeal the various State laws which forbid the dissemination of the knowledge of certain unnatural practises, generally referred to by the not altogether accurate phrase, "birth-control." I suppose it is intended to restrict this knowledge to the married, and to take it away at divorce, but I am curious to know how it will be kept from the unmarried. We are surely progressing. The discovery of a more perfect prophylactic will destroy in almost all cases the possibility of venereal diseases. Birth-control methods will prevent so embarrassing a contingency as maternity without legal marriage. No fear of disease, is the program, and no parental responsibilities. Assuredly we are progressing, but, as it seems to me, in the wrong direction. Under these two possibilities the prospect for society is not bright.

SELF-CONTROL NOT BIRTH-CONTROL NEEDED

ECONOMIC sufficiency is desirable for a people, but self-control is an absolute necessity. Without it, civilized society is impossible. Birth-control practises free the individual from the necessity of self-control in a matter to which human nature is disposed through a powerful instinct. Thus the habit of using contraceptives reduces a good woman, as Dr. Kelley, of Johns Hopkins University, has remarked, to the level of a prostitute, and promotes, writes Dr. Mary Scharlieb, "a purely animal relation between men and women." What should always be an altruistic act, and what under given conditions can be a "meritorious" act in the Catholic phrase, is thus made merely a capitulation to lust. In a sense, this is "animalism," but with an important reservation. With the brutes certain intervals, established by nature, are instinctively observed, but under the birth-control regime, not even these intervals need be respected, for the simple reason that conception does not follow. With or without the sanction of marriage an opportunity is thus afforded for unlimited indulgence. Both parties deliberately seek physical sensation for its own sake. Both parties deliberately shirk a duty. The moral degradation connected with this course may be slow to manifest itself externally in individual cases, but there can be no doubt that the fate of a nation which deliberately encourages the individual to seek pleasure and shirk duty, is certain, if at times slow, destruction. It may likewise be observed that any woman, especially any wife, who fails to understand that the habitual use of contraceptives not only degrades her, by making her the prey of uncontrolled lust, but also deprives her of the hold which maternity creates, has not thought deeply on the subject. If she allows herself to be sought only for the exploitation of physical passion, sooner or later she will be abandoned for an exploitation which she can no longer afford. The words may be brutal, but the truth which they express is still more brutal, as many a divorce-court can testify.

THE UTILITARIAN ARGUMENT IS VICIOUS

THE use of contraceptives is commonly urged on utilitarian grounds. Yet while it is obvious that no question which involves the intimate relation of the sexes can be thus assessed, it is certain that even were these practises not in violation of either the natural or the Divine law, it would be folly, even on utilitarian grounds, to adopt them. The classical and melancholy witness to this truth is France, where birth-control has been widely practised for at least a century. In January, 1920, according to E. L. James, Paris correspondent of the *New York Times*, a natality division was created in the French Ministry of Health, "to deal with France's need for more children." It was stated

by the Chief of the Bureau, M. Brenton, in a report to the Cabinet, that "the lowness of the birth-rate which becomes worse each year, endangers the existence of the nation. . . . We must not entrust this grave question, the gravest of all that confront us to a temporary commission." (*New York Times*, January 29, 1920.) The following figures, taken from the Report of the English National Birth-Rate Commission (Dutton), show the natural increase per 1,000 of population in England, Germany and France, from 1900 to 1910:

Year	England and Wales	German Empire	France
1900	10.8	13.5	Minus 0.5
1901	11.6	15	1.9
1902	12.2	15.6	2.2
1903	13	13.9	1.9
1904	11.7	14.5	1.5
1905	12	13.2	1.0
1906	11.7	14.9	0.7
1907	11.4	14.3	Minus 0.5
1908	11.9	14	1.2
1909	11.2	13.9	0.4
1910	11.6	11.3	Minus 0.9

If Alsace-Lorraine be excluded, the present population of France is smaller by 3,500,000 than it was ten years ago. In 1873, the birth-rate of France was still considerably above the death-rate, and at that time the population of France was nearly that of Germany. Today Germany's population nearly doubles that of France. From 1873 to 1889, the birth-rate fell steadily, and by the latter year, the population was at a standstill. For the next twenty-five years the two rates were almost equal. Since 1914, the birth-rate has been *smaller* than the death-rate.

THE RESULTS IN FRANCE

IN his work "The Social Diseases" (Dutton, 1921), Dr. J. Héricourt does not attempt to disguise the startling truth. "France is becoming depopulated," he writes. "During the last twenty years we have witnessed a symptom whose serious nature we cannot disregard; the number of births has been so far reduced that it has barely made up for the number of deaths. Today the boundary line has been crossed. We are no longer standing still; *we are absolutely falling back.*" This falling back is not due to an abnormal death-rate in France, for the death-rate is "even lower than in other countries of the same latitude. . . . The cause of this malady is indeed quite other than an excessive mortality. It is simply an insufficient birth-rate. For a hundred years the birth-rate of France has been steadily falling, and today she is of all countries that in which it is lowest. France is also the only country that is steadily undergoing depopulation. . . . There is no need today, we imagine, to insist upon the disastrous consequences of this evil which has so grievously afflicted France. Not only does the French population, since it fails to increase, lack the necessary force of penetration to expand outwards and utilize its splendid colonial domain, but we have seen, alas! with what difficulty it has been able to defend its own territory." And he quotes from the Report of the National Alliance for the Increase of the French Population, in which it stated that unless the evil of birth-control be forthwith checked "France will be lost."

Well indeed does Dr. W. A. Evans comment in the *Chicago Tribune*, "The invincible, unselfish spirit embodied in the slogans 'Pour la Patrie' and 'Ils ne passeront pas' command the admiration of the world, but they are a hollow mockery in the face of a declining population due to a low birth-rate and a high death-rate." Dr. Evans' comment becomes sharper if Héricourt's contention that the French death-rate is small be accepted. But according to Bertillon whom Héricourt cites with approbation, the low birth-rate in France is due to voluntary sterility. Under this unnatural condition France is dying. The utilitarian argument that we should promote the use of contraceptives in the United States, is wholly vicious.

PLAYING WITH FIRE

A FURTHER quotation from Héricourt, who by the way is not a Catholic, is illuminating, since it shows that this sterility is not due to venereal disease, but is voluntary.

Absolute sterility, such as might be attributed to a tainted heredity, to individual degeneration, cannot be held responsible. If the population of France is diminishing, it is not because there are too many households which have no children; it is because there are a great many *which have not enough children*. In round figures, in nine millions of French householders, there are five millions—more than one-half—which have only one or two children. If we add to this group the households with three children—and this number of children is still insufficient to insure a satisfactory growth of the population—we find that we can point to only 2,300,000 households of normal and sufficient fecundity as against 6,700,000 of restrained and insufficient fecundity. . . . Let us then remember these figures—that *there are in France nearly eight households in every ten which refuse to produce more than one, two or three children*. (Italics inserted.)

It will, assuredly, be said that the desire of the voluntary parenthood leagues is the proper use, not the abuse of contraceptives. But it may fairly be asked what guarantee can be found in human nature, or can be offered by the law, that they will not be abused to the harm both of the individual and of the State? There is no reason to suppose that as a people we are distinguished above the French for morality and self-restraint; that the economic factors which in France urge restriction are wholly absent in the United States; or that if the use of contraceptive devices is encouraged among our people and sanctioned by law, we can escape the fate that threatens France. In the sober words with which the Report of the English Commission concludes:

. . . we cannot close our eyes to the fact that the more widely-spread knowledge of the means of preventing conception by the unmarried not only involves the removal of the prudential restraint upon license in sexual relations, but may affect the birth-rate in the future in two ways: (1) marriage with its responsibilities may be avoided, since sexual gratification is being obtained without any social obligations being incurred (2) a practise begun before marriage may be continued after marriage.

There reflections are founded upon a knowledge of human nature. The quest for sense-gratification is usually conditioned, and to that extent qualified and impeded, by obligations to self and to society. If these obligations can be shirked, every sense-gratification can easily become an abuse, and in many instances will be abused. Further, as the Commission points out, a general knowledge of contraceptives cannot be hidden from the unmarried, who, if they enter a matrimonial union, may continue their use.

CONSEQUENT DAMAGE

IN her contribution to "The Control of Parenthood" (Dutton, 1921), edited by James Marchant, Dr. Mary Scharlieb, C. B. E., M. S., calls attention to the injury to health caused by contraceptives.

A long professional life devoted to the service of women leads me to the conclusion that contraceptive practises are injurious in their effects on many who use them. These injuries occur almost entirely through their influence on the nervous system. . . . The injury inflicted by any unnatural habit is deep and lasting—more formidable than any local lesion. From the nature of the case, no absolute demonstration can be made, but the cumulative evidence derived from forty years' experience cannot be set aside. . . . There is nothing natural about the use of contraceptives; they are all intentional methods of contravening nature.

And again:

The possibility of satiating desire without incurring the risk of procreation tends to the over-development of the sexual side of the characters of both man and woman. It is as if the loathsome practises of Heliogabalus made perpetual eating and drinking possible.

Hence Héricourt has no patience with the propaganda to spread the knowledge and use of contraceptives. He writes:

We should use all the legal means at our disposal to suppress the so-called Malthusian or Neo-Malthusian propagandas, the cynical newspapers which teach them, and the unscrupulous persons who corrupt the population by books and pamphlets in which are described the means of restricting natural fecundity. It is urgently necessary to take the most energetic measures against the sale of articles capable of preventing pregnancy; to prohibit the sale or distribution of remedies, substances, or articles destined to procure abortion before or after conception, even when the articles are probably ineffectual.

So much the law can do; so much it is obliged to do for the protection of society.

THE CATHOLIC POSITION

AS for Catholics, all know that what is commonly termed "conscious birth-restriction," that is, any attempt to frustrate the natural result of the union of the two principles of human generation, is forbidden by the natural law. It is sometimes asked in all good faith, "Will not the Catholic Church adapt her legislation as the practise becomes common?" The answer must be that the practise is forbidden not by ecclesiastical law, which the Church for good reason could amend or abolish, but by the natural law, over which the Church has no power. It is the unchangeable Catholic position, therefore, that not even to save the whole world would it be permissible to use, *even once*, a contraceptive. Every Catholic who employs contraceptives, in the sense explained, is guilty of grievous sin. Unless he solemnly promises to renounce their use, he cannot be admitted to the Sacraments. The Catholic Church, who fought and overcame the frightful licentiousness of pagan antiquity, will not be deterred from bearing witness to the truth by a band of modern pagans whose efforts, whatever be their intentions, will end by the destruction of honor in man, purity in woman, and tability in the State.

PAUL L. BLAKELY, S. J.

NOTE AND COMMENT

Jesuit Schools Present Sword to Marshal Foch

THE following description of the sword to be presented to Marshal Foch by the Jesuit universities, colleges and high schools of America on the occasion of his visit to the United States, is given by Cartier, its designer and maker, in New York:

The sword is chased in green, yellow and red gold, with the "Eagle Triumph" surmounting the hilt. The decorations are so designed as to symbolize on one side the recipient and on the other the givers of the testimonial. The inlaid shield of France, the medallion of St. Clement of Metz and the motto for life, chosen by the Marshal on leaving college: "*In Memoriam, In Spem*," bespeak Marshal Foch as a son of France and as an alumnus of the Jesuit college of St. Clement in Metz, where he was educated. The handle of the sword bears oak and laurel wreaths entwined, with ribbons binding them about, on which are inscribed the chief characteristic virtues of his life: "*Fides, Amor Patriae, Scientia*."

The reverse side presents the shield of the United States of America, the medallion of St. Ignatius of Loyola and the list of contributing universities, colleges and high schools, thus indicating that the gift is a testimonial to their illustrious alumnus, from the Jesuit universities, colleges and high schools of the United States.

On one extremity of the guard are the "Arms of Tarbes," the birthplace of Marshal Foch, and on the other extremity, the "Arms of Metz," the town wherein he received his education and which he regained for his country in the World War.

The contributing Jesuit universities are: Creighton, Omaha, Neb.; Detroit, Detroit, Mich.; Fordham, Fordham, N. Y.; Georgetown, Washington, D. C.; Gonzaga, Spokane, Washington; Loyola, Chicago, Ill.; Loyola, New Orleans, La.; Marquette, Milwaukee, Wis.; St. Ignatius, San Francisco, Cal.; St. Louis, St. Louis, Mo.; St. Mary's, Galveston, Tex.; Santa Clara, Santa Clara, Cal.

The contributing Jesuit colleges are: Boston, Boston, Mass.; Campion, Prairie du Chien, Wis.; Canisius, Buffalo, N. Y.;

Gonzaga, Washington, D. C.; Holy Cross, Worcester, Mass.; Immaculate Conception, New Orleans, La.; Loyola, Baltimore, Md.; Loyola, Los Angeles, Cal.; Rockhurst, Kansas City, Mo.; Sacred Heart, Tampa, Fla.; St. Charles, Grand Coteau, La.; St. Francis Xavier, Brooklyn, N. Y.; St. Ignatius, Cleveland, O.; St. John's Shreveport, La.; St. John's, Toledo, O.; St. Joseph's, Philadelphia, Pa.; St. Mary's, St. Marys, Kans.; St. Peter's, Jersey City, N. J.; St. Xavier, Cincinnati, O.; Seattle, Seattle, Washington; Spring Hill, Spring Hill, Ala.; Woodstock, Woodstock, Md.

The contributing Jesuit high schools are: Boston College, Boston, Mass.; Canisius, Buffalo, N. Y.; Loyola, Chicago, Ill.; Loyola, New York, N. Y.; Regis, New York, N. Y.; Xavier, New York.

The K. C. Evening Schools

A STATEMENT just received from the Knights of Columbus records that during the past year 75,000 former service men and women were educated by them in 130 K-C evening schools. The sum spent in this work was \$3,341,000. Commenting on this great achievement and the many other notable undertakings of the Knights, the *New York American* says editorially:

It would be hard to speak too admiringly of such a magnificent record. Plenty of the noisiest 100 per cent patriots, who shouted and cavorted while urging the soldiers to go ahead and earn the nation's undying gratitude, have ceased to have any interest in the boys now. But "Casey" has gone right ahead aiding the well lads, succoring the needy lads, finding work for the jobless lads and tenderly and beautifully caring for the sick and maimed lads.

Again we congratulate the Knights of Columbus. To us this record they have made seems to be compounded equally of the true spirit of Christianity and the true spirit of patriotism.

Special attention is called to the fact that the "over-head" cost of the service rendered was less than one-half of one per cent.

An Ex-King and The Jesuits

BY the aid of an anonymous Bernese paper, always a safe guide in calumny, the *New York Times* has made a rare discovery that should be given the widest publicity for the sake of "pure news," in whose cause the *Times* sacrificed so much during the late World War and after, as witness the treatment of Russian affairs. The discovery is phrased as follows:

A Bernese paper explains that Charles's breaking his word of honor to the Swiss Government not to leave the country without giving three days' notice was the result of his education by the Jesuits.

It will be interesting to know how the *Times* will pay its respects to Marshal Foch, who was actually trained by the Jesuits.

Needless Waste of Life and Property

FIRES in the United States average one a minute, and seventy-five per cent of them, according to insurance underwriters, are preventable. Every year fire destroys enough buildings to house a city of 10,000 people and provide them with their theaters, hospitals, schools, asylums, churches and public buildings of every kind. The destruction, in fact, equals one-fourth of the annual construction. One hospital a day is lost or damaged by fire throughout the year. Statistics compiled by the National Fire Protection Association show that last year's fire waste will run higher than \$500,000,000, a greater loss than any other year's total in the history of the country, excepting the year 1906, marked by the San Francisco fire. But we have nearly equaled that record. The deaths by fire in the United States last year were 15,000, or over a quarter of the battle deaths of the American Expeditionary Forces in eighteen months of war. The injured during this

same year were 60,000. If we add to these lists the killed and injured in our industries, together with our average of automobile accidents, it becomes clear that there will be no need of seeking for fatalities in foreign wars.

Two Vatican Savants Honored

ATTENTION is called in the *Pilot* to the recent celebration at Rome of the sixtieth anniversary of the entrance into the Society of Jesus of the famous Vatican Librarian, Father Franz Ehrle, "whose learning and zeal have been recognized by three Roman Pontiffs and who is well known throughout Italy for his studies and researches." Father Ehrle entered the Jesuit novitiate at Gorheim in September, 1861. His connection with the Roman archives began in 1880 when he undertook a social investigation. In 1889 he published the first volume of his great work on the history of the Papal Library, a monument of careful research, and in 1891 he was made Prefect of the Vatican Library. He is the author of various important and voluminous works, two of them undertaken in collaboration with other noted scholars. Another Roman dispatch, to which wide attention was called, is the N. C. W. C. report of the honorary degree of Doctor of Philosophy bestowed by the University of Bonn upon the Jesuit Vatican astronomer, Father John George Hagen. The occasion on which this distinction was conferred on him was the completion of his stupendous work of cataloguing the variable stars. Father Hagen, S. J., is well known in America, having been stationed at Campion College and later at Georgetown, where he was director of the astronomical observatory. He is the author also of a notable work on the "Synopsis of Higher Mathematics," in three volumes. His appointment as director of the Vatican Observatory followed upon the international reputation he had already acquired in his study of the variable stars.

Seventieth Anniversary as Jesuit Ninetieth Birthday

ARARE celebration is that reported from Regis College, Denver, where the founder of that institution has just celebrated his seventieth anniversary as a Jesuit and his ninetieth birthday. Father Dominic Pantanella, S.J., the honored jubilarian, was born at Isola-Liri, in Italy, October 31, 1831, and entered the novitiate of the Society of Jesus at Naples on November 1, 1851. The main facts of his notable life are thus briefly given in the Dubuque Catholic daily, the *American Tribune*:

Father Pantanella was received into the Society of Jesus at Naples, Italy, Nov. 1, 1851, and taught in the College of Nobles at Naples for five years. He made most of his philosophy and all of his theology at Vals, France, and was ordained to the priesthood there on June 10, 1865. He came to this country in August, 1867, and taught for two years at Georgetown College. Then he became one of the faculty that opened Woodstock College at Woodstock, Md., now the scholasticate of the Eastern province of the Jesuits. He taught philosophy there for thirteen years and theology for four, succeeding Cardinal Mazella in the chair of theology. In December, 1882, he came west and was made rector of the old Jesuit College at Las Vegas, N. M. He spent two years there, then established the college at Morrison, Colo. He soon went to Rome to see about the establishment of a college in Denver. The Morrison institution was a continuation of that at Las Vegas, and the Denver one was a continuation of the Morrison one. The building at Morrison was sold and is now used as a hotel. The Sacred Heart College, Denver, was begun in 1887, and was opened in September, 1888. The name was changed to Regis College last June. Father Pantanella has been at the college continuously ever since its foundation.

It is of further interest to note that four of Father Pantanella's sisters became Benedictine nuns, and that three of them lived to celebrate their golden jubilee. A hardy and noble Catholic stock!